AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

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Volume 4
Number 4

Circulation:
36,000

Summer, 1972
(May issue for postal purposes published in Mid-August)

News-stand price:
fifty cents
(forty-eight pages)

p. 2: **Manitoba Plane Crash Kills Eight Students Returning Home after a year of "Outside Schools"** . . . *p.3: ABOUT THIS NEWSPAPER: subscription information.*

SOUTHWEST: p. 4-5: Papago life found cheap in Arizona – another youth killed by police bullets. . . *p.6: Flagstaff dance performances interrupted and the city over-reacts, but that's the way it was with minstrel shows, too.* . . p.7: **Outside sponsors still enjoying Hopi tribal council's feud with Navajos. . .**

p. 8: THE WASHINGTON SCENE: Bureau of Indian Affairs goes traditional in Conference-of-the-Year. . . **p.9: Controversial Green Berets "helping Indians" program questioned.** . . *p.10: SOCIAL GENOCIDE: The Market in Indian Children: the responsibility of Native Families.*

INSIDE THIS ISSUE:

p.12: News from the land: **The Menominees are making a comeback.** . . *p.13: The Pacific Coast: nerve gas, aerial hunts and legislation threaten Alaskan life. . .*

LAND: p.14: Leases – The new-style "treaties" to take away land from native peoples. p. 15: **Fruits of Termination threaten Klamath and Modoc lands.** *p.16: Taxation: The White Man's Curse, and he keeps trying to give us the disease.*

p.17: Racism: **Chief Illiniwek tries to honor the Indians that his state ran out.**

p. 18: Health: Navajo medicine men finally acknowledged as professional colleagues by Anglo physicians. p.19: Education: **Florida traditionals exempt from sending children to schools.**

PRISONS: p.20: An Apache woman tries to survive in a California jail. p.21: Racist attitudes in British Columbia jails: an interview with Clarence Dennis.

p.22: **LONGHOUSE NEWS: On Plastic Indians.. . an editorial.** *p.23: From the Archives: StarBlanket, a Cree Leader; The Abenakis at Akwesasne.* p.24-25: **CENTERSPREAD POSTER.**

p. 30: Bury My Heart at Wounded Knee – a conversation with Cochise. . . *p.31: A few thoughts from Vine Deloria, Jr.* . . . p. 32-33: CALENDARS of events of historical importance to Native People. . . . p.34: Our People in Sweden: comments from the Swedish press.

CANADA: p.35: News from across the northland. . . *p.36: North West Territories – Canadian Government Arrogant in proceeding with pipeline before land claims are settled.* . . p.37: British Columbia: Second Fred Quilt Inquest Ends with strange inconclusive verdict. . .

p.38: More Canadian News: Cardinal 's back into Alberta Indian activity. . . **p.39: PHOTO ESSAY: Some of the people at AKWESASNE NOTES. . .** *p.40-41: Book Reviews.* . . p.42-43: RESOURCES: books, albums, posters, films. . . *p.44-47: LETTERS TO THE EDITORS* . . . **p.48: poetry page.**

AKWESASNE NOTES

A reserve buries its brightest

EIGHT STUDENTS FROM NORTHERN MANITOBA RESERVE KILLED IN PLANE CRASH RETURNING FROM RESIDENTIAL SCHOOL

Oxford House, Manitoba — Eight students who had been sent away to southern Manitoba to attend high school were killed in a plane crash on their way back to this Indian community at the end of the school year. The crash occurred June 26.

Oxford House is a Cree settlement along the shores of Oxford Lake, about 380 miles northeast of Winnipeg. It is accessible only by air.

"These students were the cream of the crop," said one resident. "The best Oxford House had to offer. And now they're gone. A lot of parents are going to be very reluctant from now on when the idea of their children going south to school comes up, but what's the alternative?" The local government school only goes to grade eight.

Following Cree custom, the families of the dead students remained in their homes until the funeral service, and mourners visited the students' homes to pay their respects. They also say prayers, sing hymns, attend the wake.

Normally, the body of the deceased is taken home, washed in oils, wrapped in linen, and placed in the coffin. But because of the accident, the coffins were closed and were left that way.

Asked how the families of the dead high school students were, Chief George Colon said "most of them are taking it well. . . Their children are dead — they are grieved — what more can they do?"

The community learned of the crash by radio telephone and then local officials set about the task of notifying the families.

"There were five of us in the car," said one official, "and the people knew what we were doing. They dreaded the sight of that car stopping at their house. We went in to the house, told the parents, 'Your child is dead,' and that's all they wanted to know," he said. "In other places, you could expect to spend two hours explaining how the death occurred, but here it was just that one point — 'Your child is dead.' "

About 850 Crees reside in the community. Many of the men were away for the summer at the time of the crash. Many work as guides for tourists in area hunting and fishing lodges. To the community, the death of the students represented one per cent of the population — like 5,000 people being wiped out in Winnipeg in one shot, as one local official noted.

Vigil is kept by Mr. Weenusk, Mr. and Mrs. Muskego and Mr. and Mrs. Canada.

Relatives carry out the first of eight coffins after the services at Oxford House.

The eight ranged in age from 14 to 21, members of the first generation of Oxford House residents to go south for the education that would help them compete in the white man's world. Now they lie in one long grave, buried together, as they died together.

Samuel and Betsy Sinclair lost their 18-year-old son, Roy, and their 14-year-old daughter, Deborah. Vernon and Adelaide Grieves lost their 17-year-old daughter, Ethel. Alex and Madeline Muskego lost their 16-year-old son, Wilkie. Jimmy and Lydia Canada lost their 18-year-old daughter, Mary Rita. Ken and Edith Balfour lost their 16-year-old daughter, Rosalie. John Henry and Charlotte Robinson lost their 16-year-old daughter, Margaret, and Samuel and Rosie Weenusk lost their 21-year-old daughter, Iona.

Part of the funeral service included an expression of appreciation by the parents, given by Mr. Muskego. He "thanked those who came to be with the families in their grief, and gave thanks for the ability to live with the situation, and continue . . . "

And the parents spoke, in Cree, about their children. It was not translated into English, as was most of the other parts of the service, conducted by United Church minister Rev. Stan McKay.

"It is a very private summation," one Cree said of the parents' comments. "It is a recollection of their children and their ways for the benefit of the other Indian people, and to translate it into English would be useless. An Indian is speaking about Indians to Indians."

(We are grateful to Nick Van Rijn, staff writer of the Winnipeg Tribune, for his sensitive report.)

"White Roots of Peace"

Surprise. Another issue so soon after the last. And we hope to get still another issue to you in mid-September. With additional help from many sources, we have managed to pull things together – and enough contributions came in to cover the printing of this issue.

In the last issue, we reported harassment and property damage against AKWESASNE NOTES. Moderate voices in the reservation have prevailed, and all was well during the last month.

The only action against the newspaper was in the form of a letter signed by Russell P. Lazore, a Mohawk employee of the Division of Economic Opportunity of the State of New York, which was directed to the American Indian Press Association and to several Indian newspapers. In it, he alleges the newspaper receives in excess of $160,000 per year and suggests that the money is being "siphoned out of the U.S." He says that "we don't need white dictators in our midst to purposely twist the minds of our Indian people."

The traditional Mohawks maintain their own registry of members of the Longhouse, according to the law of the Iroquois Constitution, and do not adhere to New York State law and its registry. Lazore refers to this in saying, "Some of these people say that they are Mohawk Indians, but they can't even prove their Mohawk ancestry. One of the prize statements, 'My great-grandmother was a Mohawk Princess.' How often have you heard similar statements?" The letter goes on to say, "I want to assure you that I am not trying to shut down Akwesasne Notes. I am only trying to rid our reservation of one more unwanted exploiter of Mohawk Indians and to bring out the truth. I am sure that when the editor reads this reply to his previous twisted statements, that he will find ways of distorting what I have said in this letter. This editor is one of the smoothest operators I have ever seen and his kind of help we do not need on this reservation."

The State department which employs Lazore has been trying for years now to have a deep-sea port development on Indian land at Raquette Point on the St. Lawrence Seaway, but continued opposition from the Mohawk community has prevented it from doing so. The State has much to gain if the people are fighting among themselves, if the Longhouse is discredited, and if the independent voice of the newspaper is silenced.

Lazore was the principal opponent of a community health program involving both sides of the reservation, operated under the non-factional Mohawk Rights Organization, of which Ernest Benedict is chairman. Letters written by him caused political intervention into the program, temporarily holding up funds for operation. However, the health program is moving again after a New York elected tribal council meeting called a referendum on the subject and voted 14-2 to proceed. Lazore was one of the two people voting "no".

His letter does raise some questions which have been answered in various editions of the paper, but for the benefit of new readers, we repeat them here.

AKWESASNE NOTES is the official newspaper of the Mohawk Nation at Akwesasne, and contains as well LONGHOUSE NEWS which is the official paper of the Mohawk Nation at Caughnawaga. It has few assets, but its equipment and the house in which it is assembled is owned by the Mohawk Nation. The publisher is Wesleyan University in Middletown, Connecticut, since postal regulations require the involvement of an institution of higher education for newspapers of this sort. However, Wesleyan University does not contribute financially, nor does it exercise editorial control on the paper.

There has never been any excess money to deal with, but if there were, it would be controlled by the chiefs-in-council of the Mohawk Nation in an open meeting at the Longhouse. However, printing costs for this issue are about $2800, postage will be over $400, supplies and letter-postage will be in excess of $100, and typesetting expenses will be over $150. That totals $3400 – more, in fact, than was contributed during the interval between the mailing of the last issue and this issue. And those expenses do not include the cost of lights, maintenance, or expenses and feeding of the volunteer help who put out the paper! These last expenses are covered only through the sales of books and crafts. Almost every purchase is on a cash-in-advance basis so that there is no danger of over-extending finances and possibly threatening the esistence of the paper. The paper has no bank accounts or savings.

The paper is supported by readers – financially, through other efforts, spiritually. Many papers are sent to prison groups, Indian schools, poor people who cannot afford to contribute. We would like to do an even better job – but we cannot even afford to make many telephone calls for interviews, or to travel to cover situations that are developing, because we do not have the money, and we do the best we can with what we have.

At Akwesasne, the paper is put out by a changing collective of people operating around a single thought – that AKWESASNE NOTES is important. No one is paid, although the expenses of clothing, medical and dental bills, food, and pocket money – $30 a month when it can be scrounged – is allocated. Most of the editorial work is done by Rarihokwats, a naturalized Mohawk (Bear Clan) of white ancestry. Karoniaktatie is Mohawk (Turtle Clan) and handles poetry and other editorial and layout responsibilities, as one of a dozen or so persons who are directly involved in the paper. The paper has no bank accounts or savings, for there has been no surplus, and it has not received any grants from any foundations, church groups, or government agencies. Unlike most newspapers, there is no paid advertising, usually fundamental to newspaper financing.

The paper would not be possible without the efforts of many Mohawks and other volunteers who do the hard job of putting the paper in the mail (see photo page elsewhere in this issue). And then there are the hundreds upon hundreds of people who send in clippings, articles, poems, art, essays, suggestions, letters, who sell the paper and talk it up with libraries and schools.

We don't want to dwell too long on the subject. The paper speaks for itself. Anyone who wants to know who we are, what we stand for, what we believe have an opportunity in each issue to see for themselves.

The paper in itself is not important – we have no vested interests to gain from, and nothing but headaches, sacrifice and hard-work to lose. What is important are the issues which are raised: the institutionalized racism in Western culture, the victimization of native people by powerful companies, governments, and agencies, the suppression of native thought and religion and freedom. If people only read the paper for entertainment, if they did not act on what they read to make a better life for themselves, their children, their people, their land – it would not be worth anything to us.

We don't feel we owe Mr. Lazore a reply. But we do owe a great deal to the readers, and to those who put a lot of sweat and blood into each edition, and that's why we tell you these things.

Write us and tell us how you feel.

This paper cannot exist without the support of you – the human being who reads these words now. There are many ways you can keep the paper strong:

take action on what you read. Write letters, think, give support, lend spiritual strength.

send clippings from your local papers. If there is a good photo, ask the photo dept. for the loan of a print. Make sure all clips are dated and source given.

send your own materials: photographs you have, or can take. Cover an event with your camera. All can be returned upon request.

send us articles, essays, editorials, letters-to-the editor, suggestions, cartoons. Cover an event in your area with interviews and on-the-scene report.

sell the paper at a powwow, meeting, church, on your reservation, at the Indian center, in bookstores in town and on campus. You send us 35 cents for each paper after and if they are sold.

send us mailing lists. We will send sample copies of the next issue. How about a list of all Indian schools? of every family on your reservation? of the members of your organization?

let us know of people we should send the paper to – Indians in institutions, friends, anyone who may want to see this paper.

check out your school or public library. If they don't subscribe, ask them to do so. If they can, encourage them to send a contribution. Most send $5.

support the paper financially, if you are able. we need money for stamps, printing, typewriter ribbons.

Everything in this paper came from someone who cared to send it in. And to you all, we are grateful.

INDIAN LAND

CALENDAR

August

23-27 Poplar, Montana: 22nd annual Sioux-Assiniboine Oil Discovery Celebration.
24-27 Ponca City, Oklahoma: Ponca Powwow at White Eagle
24-27 Canton, Oklahoma: Barefoot Powwow (Cheyenne-Arap)
25-27 Peshawbestown, Michigan: All Indian Powwow. Contact Mrs. Louis Koon, Route 1, Box 122, Sutton's Bay, Mich.
25-27 Fort Thompson, South Dakota: Sioux Fair & Powwow
26-27 Keshena, Wisconsin: DRUMS 2nd annual convention at Menominee County, Visitor's Destination Center. Contact Louise Kitchkume, 1234 No. 30th St., Milwaukee Wisconsin 53208.

SEPTEMBER

2-4 Wellpinit, Washington: Spokane Indian Powwow
2-4 Warm Springs, Oregon: Rodeo & Indian Dancing.
2-4 Arapahoe, Wyoming: Labor Day Celebration.
2 Tahlequah, Oklahoma: Cherokee National Holiday
2-4 Pawnee, Oklahoma: Third Annual Children's Dance.
2-4 Eufaula, Oklahoma: Eufaula Powwow

15-18 Pendleton, Oregon: Pendleton Roundup.
16-17 Thunderbird American Indian Dancers Annual Powwow, Muller Park, Route 202, Oakland, New Jersey. Contact Louis Mofsie (201) 944-8657.

22-30 Cherokee, North Carolina: Cherokee Fall Festival
28 Pawhuska, Oklahoma: Osage Centennial
29-30 Oklahoma City, Oklahoma: 1st American Indian Ceremonial Dance Competition at State Fair.

OCTOBER
13-14 Ardmore, Oklahoma: Southern Oklahoma Indian Assn. Second annual Powwow.

Please – we really need skilled help, and funds to carry on. During the summer months, life is different – and the flow of money seems to slow down. If you have not yet supported the paper – this would be a good time to begin.

$$$ money, money...

TO SUBSCRIBE...

There is no fixed subscription rate. But that does not mean that the paper is free. Printing alone for this issue is well over$2500. Postage will be over $600 this month. Not to mention glue, string, typewriter, rental, etc., etc.

Some people have lots of money, others have none. If you want the paper, we'll be glad to send it to you. And if you can help with the costs, we will appreciate that. That's the Indian way – make it work. (And see the other ways to help listed on page 43 – it takes more than money to make a good paper.)

DO YOU HAVE A RED LABEL?

Look at your front-page address label. If it is marked in red, this is the last issue you will receive unless we hear from you. We hope you won't be angry – with no fixed subscription rate, this is the only way we have of cleaning up the mailing list every so often. This is the month for New England and New York City to be "red-labelled". ALL YOU HAVE TO DO IS WRITE TO US and your name will be reinstated. This is not an appeal for money, although this would be a good time to renew your support if you wish.

BACK ISSUES

There are 8 back issues still in print. They are 50 cents each. The three in volume two (no. 5,6,7) are $1.50. The two in volume three (no. 4,8) are $1.00, and the first three issues of this volume are $1.50.

Volume One (1969) is out of print, but available on microfilm. There were ten issues that year. Volume Two (1970) had just seven issues. Volume Three (1971) had nine issues. This is the fourth issue of volume four (1972). The next issue will be mailed in mid-September if all goes well.

The paper is available on microfilm and microfiche. Contact Bell and Howell Co., Microphoto Division, Old Mansfield Road, Wooster, Ohio 44691 or 3M International Microfilm Press, 3M Center 220-9E, St. Paul, Minnesota 55101.

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AKWESASNE NOTES is the official publication of the kanienkahake (Mohawk Nation) at Akwesasne, and includes THE LONGHOUSE NEWS of the Mohawk Nation at Kanawake. Opinions expressed are not necessarily those of the Mohawk Nation.

AKWESASNE NOTES is published monthly except February, August and November by Wesleyan University, Indian Studies Program, Middletown, Connecticut 06457.

Editorial and circulation offices are maintained on the Mohawk Nation at Akwesasne, near Hogansburg, New York, and on the north side of the reservation at Route 3, Cornwall, Ontario.

POSTMASTER: Send form 3579 and all correspondence to:

AKWESASNE NOTES
Mohawk Nation
via Rooseveltown, N.Y. 13683

Second class postage paid at Massena, N.Y. 13622

Printed at Gouverneur, N.Y., by M.R.S. Printing whose assistance and patience we acknowledge.

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AKWESASNE NOTES is a member of the American Indian Press Association (AIPA) and the Underground Press Syndicate (UPS).

Papago youth's death angers many.

Ajo, Arizona — Why is Philip Celaya dead?

He was just 19 years old. He was a Papago. And he was shot by Deputy Sheriff David Bosman.

It depends who you talk to if you want to know what happened. The justice of the peace in Ajo, where the shooting occurred, M.F. Anderson, said the death was "justifiable homicide". He heard evidence from the sheriff's office that Philip had taken a gun from deputy Mike Wilson and had fired two shots before he himself was shot down. The incident took place July 1.

Mrs. Nayda Sosa, sister of the slain man, says something quite different happened. She said she, Philip, and another brother, Thomas, had been drinking in a bar. Philip was lying in the back of a pickup truck when sheriff's officers stopped the truck for a tail-light violation. Philip was told to get out. When deputies began pushing Philip against the side of the sheriff's car, she says, he pushed back and began to run.

Another brother, Leo, said, "I heard one shot and saw my brother with blood on his hand, and then I heard another and he fell." He said he watched his brother's body from the moment of the shooting until the ambulance arrived to take him away, and he saw no handcuff or gun. The deputies claim he had been partially handcuffed before he "escaped" and that he had shot at the deputies.

Kenneth and Elijah Childs, cousins of Philip, back this up. Kenneth Childs said he saw no weapons near the body, and when he asked who had shot his cousin, he was struck on the neck by a deputy and blacked out. He awoke in a sheriff's car en route to the jail in Ajo, where he was booked for "obstructing justice."

The Celayas and the Childs families live on private ranches north of Ajo. They say that they had been under steady harassment from sheriff's deputies recently. They believe that the deputies are trying to force them off the ranches in order to open up land for the expansion of Ajo.

Jerry Rivera of Ajo testified that he heard Wilson brag at the sheriff's substation in Ajo the morning after the shooting that "we shot one of the Childs down." (The Celaya and Childs families are related through a marriage dating back to the 1880s.) Rivera said Wilson stated that the Celayas and Childs would come to town and "we'd shoot 'em one by one." Rivera said the sentiment was echoed by other deputies.

Other witnesses to the shooting said that sheriff's deputies had told them to go home after the shooting or they too would be shot, and that roadblocks had been set up on the road to the Celaya and Childs ranches to prevent them from returning to Ajo. The families were not notified of the inquest — just police officers.

Robert Cruz, executive director of the Papago Cultural Research and Halfway House Organization, said, "We believe there is no justifiable reason for the killing of Philip Celaya. Moreover, our investigation shows that there was a deliberate and wanton killing on the part of the sheriff's deputies." Cruz's group demanded that the deputies be suspended.

Citing a long series of alleged abuses of the Papago people, by the police, including the alleged rape of Papago women by sheriff's deputies, the group asked for a grand jury investigation.

Despite the many witnesses to the contrary, Sheriff Cox said "as far as I am concerned, a man was shooting at my officers, and I expect my officers to shoot back."

In the week following the shooting, 100 demonstrators marched from the Tucson Indian Center to the Sheriff's Office, carrying placards, shouting "Justice Now". Sheriff William C. Cox countered by sending eight extra deputies to Ajo in anticipation of an "uprising."

Cruz said that county officials had personal "and political interests which render them incapable of fair investigation and of reaching fair conclusions. " He added that "the Papago people regard the personnel of the sheriff's office with a bitterness and cynicism which border closely on hatred."

However, state attorney general Gary Nelson said Pima County authorities are quite capable of handling the investigation, and he turned down requests for a state probe. The Arizona Civil Liberties Union, the Tucson chapter of the NAACP and the Papago Cultural Research and Halfway House had all wanted the state to conduct an independent inquiry — otherwise, all police investigative apparatus would be at the disposal of county officials. Nelson said he would become involved only if requested by county authorities or unless there is positive evidence that facts were not presented.

Eventually, Superior Court Judge Richard Roylston agreed with the Papago contentions that at least a grand jury investigation was called for. He noted that there were no witnesses of any kind at the inquest — only photographs with written explanations were examined by the Justice of the Peace in what the Tucson Daily *Citizen* said was "kitchen justice at its worst."

It is not certain what officials expected, but Tucson Police Chief William Gilkinson posted a tactical (riot) squad of twenty officers — plus plainclothesmen — "to assist in maintaining order in and out of the courtroom if necessary."

The courtroom was not nearly big enough to hold all those who wanted to attend. Although the judge had announced that the hearing was "open to the public", he also said his court room has seats for about 30 spectators, and that he would not permit persons to stand.

The testimony before the grand jury was predictable. Deputy David Bosman said he fired his first shot when the youth pointed Deputy Michael Wilson's revolver at him after a brief struggle the two deputies had with the youth. He said that after shooting the gun from Celaya he told him to "hold it" but that Celaya picked up the gun again with both hands and aimed.

But Mrs. Nayda Sosa said her brother was treated roughly by the deputies as they were searching him, and that he pushed them away and ran. The first shot swung him partially around, and an immediate second shot felled him. "To me, the shots came so fast. He didn't even take another step," Mrs. Sosa said.

Her testimony was confirmed by Leo Celaya. Five other witnesses challenged the account of the three deputies

Thomas Celaya said he gave deputies a false statement to a detective in the Ajo jail after the shooting because he was afraid. "What would they do to me in jail if they found out I knew the truth about what happened to my brother?" he asked.

After the grand jury hearing was over, Cruz and Wilkinson asked for federal marshals to be posted at Ajo to protect the witnesses. They said that "many of the witnesses who appeared or were afraid to appear have reported direct and indirect threats to their lives and property."

After hearing the evidence and taking the case under advisement for a few days, Judge Roylston said Celaya's death was "justified."

Although seven witnesses to the shooting had testified that Celaya was running when he was shot, and that he never had a gun, Roylston ruled that their version was "incompatible with the findings and report of the pathologist. The pathologist had said that the trajectory of the bullets indicated Celaya had been shot when he was in a crouched position, not on the run.

Sheriff William Coy Cox said that the ruling bore out his contention that "we made a good investigation."

But FBI agent Mohr now had to say that the case was still not closed. Agents from his office, at the request of the Civil Rights Division of the U.S. Department of Justice were conducting an investigation — and Senator Fred Harris' office confirmed that he had, in fact, requested the intervention.

Of the grand jury, Cruz said Roylston had ignored the testimony of seven Indian witnesses. "But the voice of one white man would cancel out the voices of 1,000 Indians."

An attorney for the Fraternal Order of Police, John Quigley, called a press conference at the Ramada Inn and said the statements being made against the deputies were "reckless and unjust." He condemned the ACLU and the NAACP for making statements without "any knowledge of the true facts."

Quigley said Cruz was a "young man who may be immature, and who claims to speak on behalf of the Papago people."

But Cruz and National Indian Youth Council and AIM members were at the press meeting and handed out their own press release decrying the "racist attitude" of sheriff's deputies at Ajo towards Indians. They announced they were having a large protest meeting at the Childs Ranch to discuss further legal action.

—Tucson Citizen photo by Manuel Miera

Native people from many nations gather at the Childs Ranch to support the family's quest for justice.

Cruz and Dennis Banks of the American Indian Movement announced that the Justice Department would investigate the slaying. They said that the federal department had responded to requests from Senators Fred Harris of Oklahoma and Edward Kennedy of Massachusetts.

However, William Smitherman, U.S. attorney for Arizona, flatly denied the report and said "The Justice Department hasn't announced anything." And FBI agent Paul Moore of Phoenix said there was no record of any request for any investigation.

For the big meeting the American Indian Movement requested the presence of federal marshals and the closing of all bars. "Pima County still is in the cowboy and Indian era," Dennis Banks, Washington director of AIM said. Banks said AIM had received several threats from callers who asked AIM to "leave our Indians alone."

The protest meeting coincided with the preliminary hearing of Thomas Celaya on the charges against him of obstructing justice, laid at the time of Philip's death.

As the hearing opened, however, Justice of the Peace M.F. Anderson announced abruptly, "I disqualify myself in the interest of justice." Another justice was expected to be appointed and the case was adjourned.

Concerned by the hundreds of "outside" Indians headed for the Childs ranch, Sheriff Cox dispatched his chief deputy, Michael Barr, to take personal command of the enlarged detachment at Ajo.

Most Ajo residents were relatively unconcerned, however. One housewife said, "I was born here. The Indians belong here. It's the outside agitators that might be a problem. But all I know about 'preparations' is that people are looking for which way to run if something happens."

Death...the climax of years of harassment

Philip Celaya's relatives feel his death is the climax of years of abuse and harassment against them.

It is hard for them to understand why they are treated with disrespect in the town their forefathers founded, which derives its wealth from mines they were among the first to work.

They do not understand why the homes they have lived in for years are classified unfit for habitation and ordered torn down.

It is difficult for them to see why they are asked to pay for water from a well dug by one of them, and for which they were guaranteed permanent rights.

Thomas Childs Sr., the first of the Childs-Celaya family to come here, was the first Anglo settler on the lower Gila River. He settled near the present town of Gila Bend in 1848 with two tarpaulins, a sackful of dishes, a rifle, and a six-shooter. He lived on corn, beans, squash, and dried fruit given him by Indians, and what game he could shoot.

He built up a herd from strays left by '49ers on their way to California during the Gold Rush.

Childs Sr., Philip's great grandfather, was familiar with the Ajo copper deposits, having been shown them by Papagos as the source of a green dye they used to tattoo their faces.

His son, Thomas Jr., was the first to mine the deposits. He was the founder of Ajo. He worked the deposits off and on from 1890 to 1912, when, lacking the massive capital needed to exploit them, he sold them to the Phelps Dodge Corporation's predecessors.

Tom Jr. started cattle ranching, obtaining patents to two homesteads and grazing rights on about 640 sections of land. He married a Sand Papago woman from Dome, who bore him 14 children, ten of them still living here. The news of his death occupied most of the front page of the local paper. It was noted that he had raised 25 orphans and without the help of any organization. As often as not, there were 75 people eating at his table.

A daughter, Fillman Bell, remembers her father as a gentle, philosophical man who could recite lengthy passages of poetry from memory. "Even though he was Anglo, my father had a dread of the white man," Mrs. Bell recalls. "He was like an Indian himself."

Partly because of this, he granted his land to the Bureau of Indian Affairs with the understanding that it would be held in trust to ensure that his descendants would have some place to live, she says.

Instead, a lengthy and costly court battle ensued before the Childses were recognized as the owners of the land. The grazing land has now been whittled down to about one fourth its original size, much of it having been taken for a bombing and gunnery range.

Two homes on the grazing land, one belonging to her brother and the other to her sister, were ordered torn down by the Bureau of Land Management. The sister is Margaret, Philip's mother.

Several members of the family, say the younger generation, are harassed by sheriff's deputies, although the sheriff's office vehemently denies this.

The day Philip was shot, he had brought to Ajo a tombstone for his father's grave. He and his brothers had worked hard to earn $500 to pay for the stone.

(Thanks to John Winters of the Tucson Daily Citizen for this background info.)

Bar owners volunteered to close up if things got out of hand, but Lt. Carlton Ogelsby, superintendent of the sheriff's office, said he didn't expect any trouble.

"This is the first time for us for something like this," he said. "We've usually just seen stuff like this on TV, so we're playing it by ear." He said that he did not want to disclose the exact number of deputies because if the Indians knew there were too few, they might try "to rush the town," he said.

In addition to the shooting, the protest delved into the role of the Phelps Dodge Corporation, the town's major employer. They alleged unfair employment practices and discrimination in employment and housing.

Wilkinson noted that Philip's death was but a symptom of "a disease which has been inflicted on Papago People since the coming of non-Indians to their homelands. Papagos occupy the lowest position in Arizona in almost any terms — worst health, least education, make the least money, suffer the greatest abuses."

Wilkinson noted that Ajo is an unincorporated town wholly owned by Phelps Dodge, without any elected officials. He blamed the company for much of the injustices since it "decides the way the town is run."

Phelps Dodge has been blocked for expansion by the Childs-Celaya ranch, Wilkinson pointed out in a National Indian Youth Council release. "It cannot expand because land on the western portion is used as a bombing range, southward lies the Organ Pipe National Forest, to the east is the Papago Reservation — and to the north is a ranch owned by the Childs and Celaya families."

In October, 1971, Wilkinson charges, Phelps Dodge in cooperation with the Bureau of Land Management and Pima County had the Celaya family home demolished, despite the fact that the home was an official landmark of the family's property. Several months later, the Child's family home was burned to the ground.

The march was peaceful enough — about 225 persons strode through the downtown streets. Only a handful of the watchers were non-Indians. When the contingent reached the entrance to offices of Phelps Dodge, a security guard told them no officials were at work that day. A written list of seven demands was left with him.

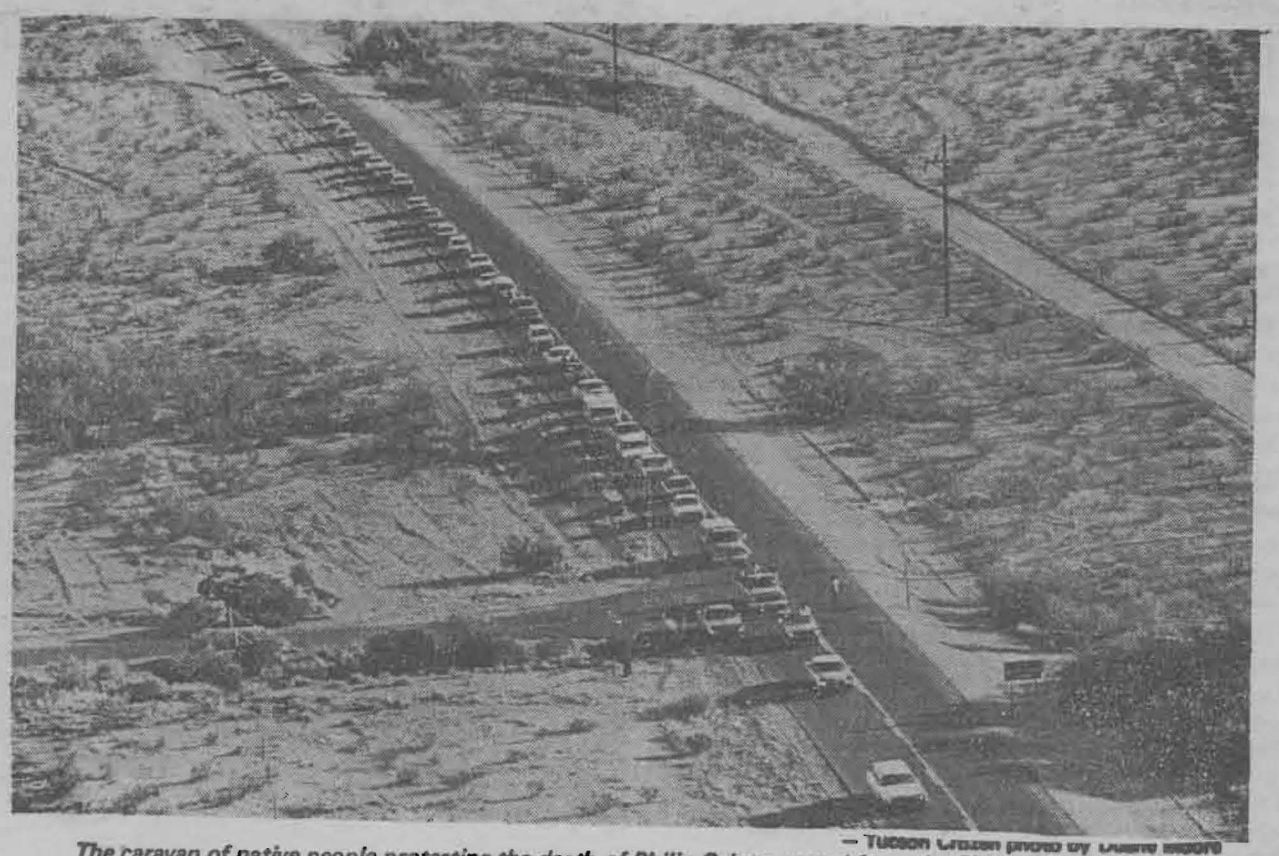
Demands included a community relations board, training and hiring of Indians at all levels, granting $100,000 for an alcoholism control program, provision of six scholarships at a college level, and eliminating discrimination in employee housing.

The demonstrators also noted that Phelps Dodge was involved in a dispute with the Childs family over land and water rights, and urged them to settle the dispute

The procession left the company offices and went to the town square to listen to speeches. Philip's mother, a daughter of the founder of Ajo, said, "I ain't never seen justice here — never! It's a long time since I saw a good sheriff's deputy here."

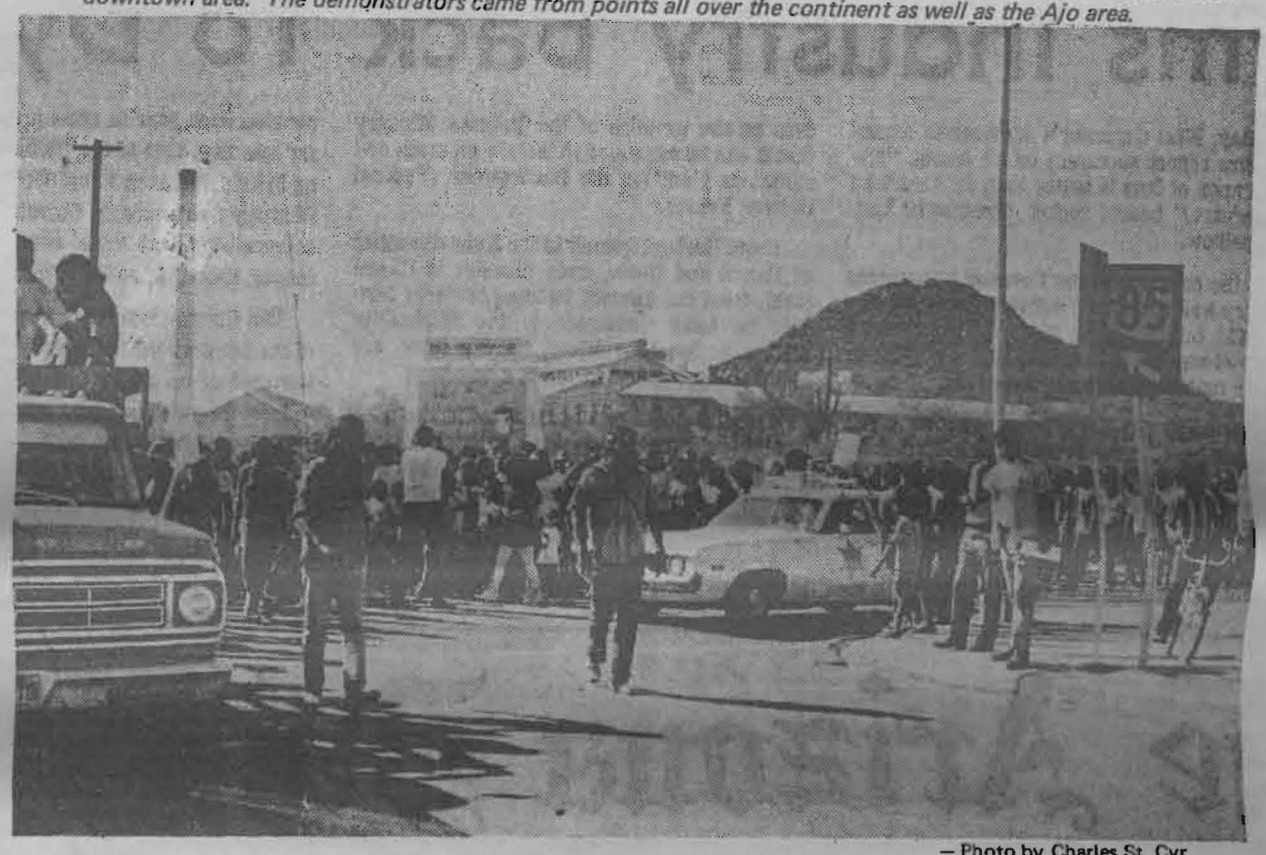
While a few Ajo residents listened, about two dozen uniformed sheriff's deputies — some with riot gear — stood behind their cars across the street.

Cipriano J. Manuel, a Papago from Sells, told the group, "We have been silent too long. I feel we need to stand up on our feet. We need to think positively, creatively, and create attitudes that will let us take



— Tucson Citizen photo by Charles Moore

The caravan of native people protesting the death of Philip Celaya moved from the Childs Ranch near Ajo to a point about three miles from the town. The crowd swelled to 225 persons by the time they reached the downtown area. The demonstrators came from points all over the continent as well as the Ajo area.



— Photo by Charles St. Cyr

The demonstrators marched past the stacks and debris of the Phelps-Dodge Corporation, which "owns" the town of Ajo, where Philip Celaya was shot be a sheriff's deputy July 1. Company officials took a "holiday".

control of our lives, our children, our schools, our water, our minerals."

Sheriff Cox pooh-poohed the demonstration. He claimed there were only 12 Papagos there. "These people are all from out of town, from out of state, as far away as New Hampshire."

The sheriff said he did not include Childs and Celaya family members in the count since they were descended from a white settler, Thomas Childs, Jr. (although most are 15/16 Papago).

Cox praised his deputies for "smooth handling" of the Ajo demonstrations. "You have to be pretty tough to be called names like they were and take it," he said.

Philip Celaya, descendant of Ajo's founder and graduate of its high school, dead at 19, would likely agree. You have to be pretty tough, too, to be a Papago in Arizona.

(Thanks to Keith Carew of the Tucson Daily Citizen, and Joel Nilsson, Alex Drehsler and David Nix of the Arizona Daily Star for this information.

Funds are needed to carry out the investigation, for court reporters' fees, etc. A group has been formed to disperse money for necessary expenses. Funds and moral support should be directed to the Legal Defense Fund, POBox 5001, Tucson, Arizona 85703.

UNITED FARM WORKERS ORGANIZING HELPED, HINDERED, BY INDIAN GROUPS

Yuma, Arizona — Indian groups here are differing as to whether to support or condemn Cesar Chavez and his efforts with the United Farm Workers Union to organize farm workers in western Arizona.

Noting that American Indians are often a part of farm labor forces as migratory workers, Ron Petite, assistant director of the American Indian Movement's national headquarters in Washington, D.C., said that the AIM supports Chavez, and urged Indian people to stop eating non-union iceberg lettuce until such a time as the Farm Workers' demands are met.

On the other hand, Colorado River Tribal Chairman Adrian Fisher warned Chavez not to interfere with the harvest on the reservation.

"Our economy, individually and as a tribe, is so fragile that we cannot afford even the slighest disruption which would reduce our income through the delaying of our harvests or the leaving of produce in the fields," Fisher said. He noted that the reservation was still trying to attract outside investment for development of 55,000 acres that have not yet been brought into cultivation.

In Phoenix, the Concerned Indians Committee voted unanimously to support Chavez' actions. Noting that Chavez worked non-violently by means of a general boycott of Arizona-grown lettuce and other vegitables, they threw their backing to his "valiant efforts." They noted that the beneficiaries of improved wages and working conditions were thousands of American Indians who toil "in the fields side by side with Chicanos, Blacks, and underprivileged Whites.

The fertile fields of the Colorado River Indian Reservation yield melons, lettuce, cotton, wheat, barley, and alfalfa. It consists of 100,000 acres. Indians operate a few small farms, while leasing the remainder of their lands to large corporations which farm the acreage. It is these large corporations which Chavez is zeroing in on in an effort to better working conditions. The leases yield about a half-million dollars annually to the tribal council's income.

The Concerned Indians group noted that the strong economic-political setup in Arizona would put tremendous pressures on every Tribal Council chairman. "Now that the White Man's competitive-type political system is already deeply entrenched on Indian reservations, it is no secret that there are many individual "arm-twistings" exerted on Tribal Chairmen by a few well-off Indian people who in one way or another are caught within the network of the outside Establishment," Dan Hopkins, a representative of the Concerned Indians committee says.

Hopkins noted that Fisher's statement condemning any organizing among Indian workers or on reservation land was publicized by Wayne C. Evans and his Salt Lake City Public Relations firm — the same firm which was recently identified by a Los Angeles TV station as representing 23 public and private power companies, and which had been working to promote certain interests of the Hopi Tribal Council in regard to the Black Mesa dispute and the Hopi-Navajo dispute.

Cesar Chavez . . .

Flagstaff All-Indian Days Charged 'Blatant Exploitation'

Flagstaff, Arizona – The tourists – about 2600 of them – were in a holiday mood, sitting in the bleachers watching the 44th annual Flagstaff Southwest Indian Powwow's "ceremonial dances."

"Get out of here, you son of a bitch!" came the announcer's voice over the public address system.

Attention was focused on the announcer's booth, high over the arena where the Navajo Yei-Be-Chai dancers had just entered.

"Indians are starving . . ." The shrill cry was a new voice.

And in the arena, a group of about twenty young people, mostly Indians, ran into the center ring and formed a peaceful hands-joined sit-in.

"Don't dance! Don't sell out!" they told the performers.

The steady whine of police sirens and the flashing of red and blue lights could be heard in the distance as Navajo Tribal Police, deputized by the City of Flagstaff for the powwow, and city police, came on the run. They arrested seven protestors around the booth, men later identified as members of the American Indian Movement.

(Later, AIM members said they went to the announcer's booth to request permission to speak to the performers concerning the question of whether they should be doing sacred dances for show. According to an AIM press release, "the announcer was in the process of introducing a dance team so the group sat down and waited until he was finished. When he finished, two of the group climbed up and asked if they could be allowed to speak." It was then that he cursed at them and attempted to strike them with the microphone. Joined by others, he forced them out of the booth high above the ground.

The ceremonial resumed with the Aztec dance, the Indians still sitting-in about the arena, the police waiting behind the announcer's booth. The Zunis failed to come out when the call was sounded for their scheduled Cloud Dance, and only about 20 dancers turned out for the All-Tribe Round Dance. Several hundred dancers had been expected for that performance, the "grand finale".

As the audience left, police moved in on the demonstrators. That move met with loud disapproval from the spectators who dallied behind to see what would happen. No arrests resulted, and only the seven taken into custody around the announcer's stand ended up jailed.

City magistrate Joseph Garcia set bonds for bail at $20,000 each. The men were charged with rioting and inciting a riot, both felonies. He refused to reduce the bail, although he said he had received a phone call threatening to have 3,000 Indians come to Flagstaff to protest.

Cesar Chavez, United Farm Workers leader, in Arizona on organizing lettuce workers, spoke at a benefit rally to raise bail money and to draw attention to the imprisonment of the seven men.

He said that "people will not let this city get away with it," referring to the high bail and serious charges.

In a short press conference after the meeting, Chavez introduced Mr. and Mrs. Andrew Kelly of Tuba City.

Noting that her son was in jail in lieu of $20,000 bail, Mrs. Kelly cried as she read letters of commendation for her son's Vietnam service. She said he was a good boy. "He was just trying to speak for his Indian people. I think of my son as a hero. He should be respected for that. I hope these officials that are holding him respect that.".

Faced with the probability of a long wait in jail for trial, and knowing it would be impossible to raise that amount of bail, attorneys bargained for pleas and after several days in jail – they were arrested July 2 and released July 14 – they pleaded guilty to three charges of trespassing, disturbing the peace, and simple assault and battery. They also had to sign a statement apologizing to the PowWow committee and the city for the disturbance.

Sentenced were Vernon Belecourt, 40, and Richard Two Elk, 18, of Denver, LeRoy Keams, 19, of Flagstaff, Andrew Kelly, 22, of Tuba City, Arizona, and Patrick Easchief, 20, Everdo Molina, 20, and Robert Burnette, 24.

Later, attorneys announced that the sentences would be appealed, and the men were released on $100 bond, each.

They were not the only ones arrested during the powwow. Police Captain Gene Slayton said 579 persons were given temporary quarters in the jail "compound" in City Park, where potential public drunks are allowed to "sleep it off" and then released. He said there were more formal bookings at the downtown police station.

(Thanks to Jeff Stone, Bill Heath, and Paul Sweitzer of the Arizona Daily Sun, as well as the Associated Press, for info.)

– Arizona Daily SUN photo by Manuel Romero

Seven members of the American Indian Movement are taken from Coconino County Jail to appear at a court hearing.

BACKGROUND ON POWWOW AND PROTEST MOVEMENT

The Flagstaff Powwow was started 44 years ago by Flagstaff businessmen. Its main function is to draw tourists – and Indians – into the city where they will spend money, which is good for business.

Although a meal was provided in the early years to Indian participants, the practice stopped during World War II.

The Powwow is operated by a committee of businessmen. The participants are paid a modest fee for being there, and that expense is recovered in admission fees. It is true that the business people make no money on the Powwow itself – they make their money on increased sales, motel rentals, restaurant meals, and indirect profits.

The extra income may be in the millions of dollars. But for years now, there have been rumblings about allegedly unsanitary and inadequate camping facilities for the Indians – the tourists are in the hotels. And they say that to ask the Indians to perform sacred dances is to exploit and disrespect the religions, beliefs, and traditions of the native people.

There are 17 members on the Pow-Wow Committee. When one resigns, those remaining choose a replacement. They receive free official jackets, hats, boots, and bolo ties, and occasional paid-for social events.

True, all Indian participants come of their own free accord. For some, the little extra income means a great deal. For others, it is an occasion to meet others, do some shopping, maybe have a spree.

But one fact remains: the city of Flagstaff has to have the Indians to hold the pow-wow. But the Indians don't need Flagstaff to get together for a good time.

– Denver Post photo by Bill Waunsch

Two Elk, left, and other singers . . .a war dance for ol' Bill

Buffalo Bill

Golden, Colorado – A small group of Denver-area Indians brought a bitter concern to the grave of William Frederick Cody on Lookout Mountain near here.

A ceremony commemorating Buffalo Bill, the legendary "scout and Indian fighter" as his tombstone says, was interrupted by Vernon Belecourt, director of the Denver chapter of the American Indian Movement (AIM).

With the permission of organizers of the 27th annual ceremony, Belecourt took the microphone and delivered an impassioned plea to save the Indian civilization from extinction.

About 200 people, including members of the Blue Knights Drum and Bugle Corps of Lakewood, and horseback riders of the Buffalo Bill Saddle Club were at the ceremony, which is sponsored by numerous individuals and civic groups.

Belecourt said Cody was "most directly responsible for destroying the ecological balance of nature in this part of the hemisphere by destroying the large buffalo herds of the country. This act was responsible for destroying the way of life for the Indian people, causing starvation and total genocide for many of the plains tribes."

Before he spoke, others lauded Buffalo Bill's efforts to settle the West, calling him a "truly great American." The drum and bugle corps performed drills for about 20 minutes, an invocation was said, and the pledge was said to an American flag carried by a horseback rider.

Belecourt's comments, which were preceded by the singing of an Indian war song, said Cody "was guilty of many murderous attacks against Indians." When he labeled Cody, a "psychopathic murderer," some onlookers booed Bellecourt and about 30 of them left the ceremony.

The onlookers applauded Belecourt's strongly worded appraisal with little enthusiasm, and continued with the ceremony.

(Thanks to Jack Olsen's article in the Denver Post for July 30)

"The biggest change of all, on this vast American continent, is in the Indians. Now they are peaceful folk living quietly on their reservations. When I was a boy, the Indians were still fighting for their western lands. They still went on the warpath, their faces hideous with war paint, and they shot to kill. In those days, when you came on a band of Indians, it was safer to shoot first and ask questions afterward.

". . . During a period of less than 18 months, I killed 4,280 buffaloes, and I had many exciting escapes from the Indians who were very troublesome to us hunters."

". . . I always admired (General Custer) as a man and an officer. I have often wished I might have been with him at Little Big Horn."

Buffalo Bill still lives – 60,000 tourists a year file through his home on the outskirts of North Platte, Nebraska. And during August, a Wild West Show is presented under a contract with the State of Nebraska. Spectators see tableaux of Indian life on the plains, the coming of the pioneers, and a genuine attack by Indians on a wagon train, with, of course, the U.S. Cavalry charging to the rescue. Publicity folders state there are also "Indian dances and comic animal acts."

At Fort Leavenworth. . . I was interviewed by a reporter from a newspaper. The next morning I found my name in print as "the youngest Indian slayer on the plains.' I have seen my name in print many hundreds of times since that long-ago day, but never again with the same thrill."

Quoted from "Buffalo Bill", which was adapted from "The Adventures of Buffalo Bill" by William Frederick (Buffalo Bill) Cody and published in "The Best of Children's Books" by Nelson Doubleday, Inc., Garden City, New York in 1961.)

An Old, Indian Dispute....

The Hopi The Navajo

Window Rock, Arizona – With fresh fuel continuously tossed on the fire by attorneys, public relations officers and government officials, the high-level dispute between the "progressive" Hopis and the Navajos continues.

The problem goes back many years, and came to a head ten years ago when a federal court ruled that two million acres of land, part of the adjacent reservations, should be used jointly by the two tribes. Since then, Hopi tribal officials have accused the Navajos of using more than their share of the land and even herding cattle onto exclusively Hopi land.

In early June, Navajo tribal chairman Peter MacDonald accused rangers employed by the Hopi Tribal Council of impounding more than 300 head of livestock and arresting half a dozen Navajos for no reason. "It is appalling that the so-called leaders of the Hopi Nation would find it necessary to plan a deliberate scheme to create controversy and ill-feeling between the two tribes," MacDonald said. "I am amazed that these individuals who are charged with the responsibility of charting the future of their people would believe that the land dispute can be solved on the basis of harassment, bitterness, and disrespect."

The chairman of the elected Hopi Council, the "progressive" faction, is Clarence Hamilton. He returns MacDonald's sentiments:

"I thought Chairman MacDonald was a broad-minded man, but with all his education, he doesn't seem to be helping his people," Hamilton says.

Traditional peoples of both Nations say the dispute would be easily resolved if greed and material interests were not so prominent. And some young people of both nations feel that the whole dispute is being generated to keep the peoples fighting so they will not unite on opposing strip-mining on Black Mesa and dealing with other common problems.

The whole dispute has been characterized by a variety of maneuvers. On June 1, Hopi tribal authorities – backed by federal officers – tore down a Navajo meeting hall the Hopis claimed had been illegally constructed. Clarence Hamilton criticized what he called the lawlessness of the Navajos in building the hall.

"It is unbelievable to me that anyone would start building on another man's property in the face of federal court decisions to the contrary," Hamilton said.

Tsinijinni Yazzi, a 98-year-old Navajo, filed a suit in district court in June, charging the Hopi elected council with unlawful seizure of livestock, and says in the suit that he was beaten, falsely arrested and imprisoned on March 31. He also charges that at arraignment hearings before the Hopi tribal court three senior Burea Bureau of Indian Affairs agents "illegally" ordered the Hopi court not to dismiss the charges and not to release him on bail.

The "progressive" Hopis say that the dispute should be settled by enactment of the Steiger bill, HR 11128 now before the House of Representatives. Introduced by Arizona Republican Sam Steiger, the bill calls for a fenced partitioning of the area, giving each tribe exclusive use of one million acres.

But the traditional Hopis and the Navajos oppose the bill. Perhaps the thing that rankles the Navajos most is that the bill would remove all of the Navajos now occupying the area that would become Hopi. Two Hopi families and 776 Navajo families occupy the joint-use area.

"To me," MacDonald says, "to solve the dispute according to the provisions of the Steiger bill is wrong. It is madness. It would be like trying to put out a fire with gasoline."

MacDonald says he seeks no "war" with the Hopis.

"After all, our people have been neighbors for a few centuries, and I hope we will be neighbors for more centuries to come. But if the Steiger bill becomes law, and the government tries to move several thousand Navajos from their homes, they will not move. The government will have to bring soldiers in and move the people forcibly."

The situation burst into additional violence June 23, when nine officers employed by the Hopis tried to round up about 200 head of Navajo sheep. Navajos surrounded them, and a fight ensued. Four men were hospitalized.

"We were lucky no one was killed. We had guns and could have used them," said Francis Boger, acting Hopi Bureau of Indian Affairs superintendent. "Those sheep were trespassing at least a quarter of a mile inside our reservation. We just provide police protection here at the Agency, and it will be up to the tribe itself to decide if they are going to continue doing this," he added.

Undersecretary of the Interior Harrison Loesch stepped into the dispute in July, saying he would appoint a special administrator to oversee the disputed land and to deal with over-grazing. The Hopi elected tribal council has rejected that plan, saying Washington officials favor the Navajos.

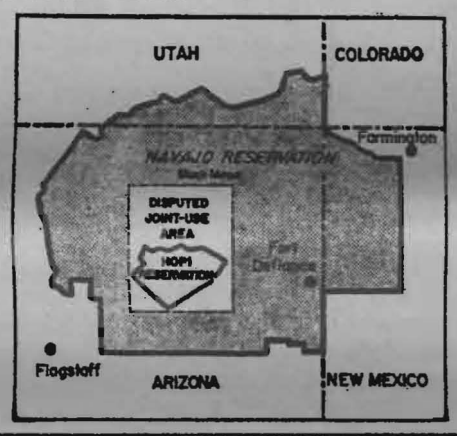
One family which favors the Steiger bill and supports the tribal council is that of Eugene Sekequaptewa, now Bureau of Indian Affairs agency superintendent. His family holds major livestock interests, and has played a leading role in the "progressive" elected faction. Two of Eugene's brothers, two uncles, and his mother own the largest single herd of Hopi cattle.

One brother, Abbot Sekequaptewa, indicated that those who hold vested interests are strongest in favoring the Steiger bill. "When we assign grazing rights in the new area, I think the people who own stock now should get consideration, because we are the ones who will have done the most work in getting the extra land."

But five Hopi villages have never sent representatives to the tribal council, which was set up by the Bureau of Indian Affairs in the 1930s, and only 30 per cent of the eligible voters participated in the election of the current tribal chairman. Many of the traditionals would agtee with James Begay, a 60-year-old leader of Black Mesa Navajos. He is astonished that so many officials from distant places will have so much influence in the decisions that will be made.

Avery Luna, whose Navajo name means Eldest Son of the Man of the Mesa, sees the source of the problems of overgrazing – and of the dispute – as spiritual. "To me we are in violation of the spiritual laws which gave us livestock to take care of. The laws tell you to bless the animals, bless your earth, live in spiritual harmony, observe the ceremonies, and you will be given the rain you need. You will be given whatever you need. We were told that if we abide by what is set down in the Creation, then the rains will come, we will live in harmony with the gods and ourselves as a people. There will be no need to harass our neighbor over a little bit of land."

(Thanks to the Associated Press, United Press International, and Sam Bingham and Janet Riddell of the Boston GLOBE for information used here.)



Winslow, Arizona – Action on behalf of Indian inmates in the city jail here by an OEO-funded community action agency has resulted in withdrawal of funds and cancellation of government support.

Diné Council of Navajo County, Inc., was involved with such programs as alcoholism control programs, community development, a grocery co-op, school lunches, and food stamp projects. When it was contacted by Indian inmates of the Winslow jail about bad conditions there, Dan Cronin, director of the Council, called in DNA, the Navajo legal aid organization.

In June, 1970, a judgment was entered in Federal Court against the city for conditions in the jail. Although a bond issue for $285,000 for construction of a new police facility was approved by Winslow voters, the new building had not been built.

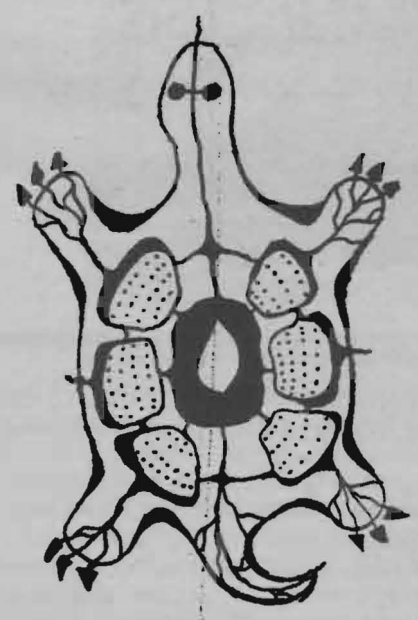
On January 29th, 1972, DNA attorney Robert Hildendorf visited the jail. What he saw caused him to file contempt of court suits against the city, naming Police Chief Walter Maule and Lt. Benny Smith, jailer.

He said in his contempt suit that the "bull pen" was overcrowded, shower and toilet facilities were inadequate, mattresses and blankets were in short supply, that meals were poor and lighting and ventilation was inadequate. In a separate letter, he pointed out that the officials named in the contempt citation "are not personally responsible, but are being sued in their capacity as the parties legally responsible for the administration of the jail."

City officials reacted strongly against the Diné Council. In July, 1971, the council was allocated $75,000 by the regional OEO office to conduct its services for the ensuing 18-month period. Then OEO announced that there would be no more funds.

"The termination of funds is political," Cronin says. "And the grant has been withdrawn without due process. Pressures have been brought to bear by politicians incensed with Diné Council's activism in behalf of its constituents, who principally are the 7,000 Indian poor who reside off the reservations, who are refused service by Tribal Governments, and are discriminated against by most governmental agencies."

Cronin announced that the program would close July 7 as an OEO program, and would re-open as a volunteer program.



NAVAJOS SEE GIFT HORSE HAS NO TEETH

Window Rock, Arizona – The Navajo Nation tribal council was offered control of the $110-million Bureau of Indian Affairs operation on the nation's largest reservation on July 17. Federal funding would continue, but would allow the council to be self-administering.

Peter MacDonald, Navajo tribal chairman, said that "although we welcome the offer and certainly will take advantage of it, it will be some time before we can come to terms on things that the BIA at present is not willing to give up," MacDonald said.

He said the Bureau wants to retain all civil service employees, thereby curtailing the hiring and firing capacity of the tribe. Also, the amount of money involved in the takeover is a factor.

"We believe that just taking over the programs at the area level is not sufficient because there are those operating and administrative costs which go all the way into the Interior Secretary's office," MacDonald said. "We must have that portion of funds used in operating and administration costs in the Washington offices so that we can operate without any curtailment of programs in existence."

He said another area of concern is how much authority will be given to the tribal council to go along with the administration.

"We must have authority commensurate with responsibilities handed to us," he said. But most important was to see that "this gesture of letting the Indians act for themselves" in operation of governmental programs was not "a road toward termination, but rather a method through which the Navajo Nation can become self-sufficient with a program leading to job development, educational development, improved health care, and a road program necessary for a viable economy." (UPI)

Government press releases seemed to go in two directions. In Window Rock, area director Anthony Lincoln hailed the announcement as "a historic and far-reaching proposal" implementing the Indian control advocated "by the President, the secretary of the Interior, the commissioner of Indian affairs."

But Secretary of the Interior Morton issued another release from Washington saying that the proposal was "subjected to a certain amount of misrepresentation."

In classic doublespeak, Morton said that his department fully supported President Nixon's policy of tribal self-determination and the operation of Bureau programs by tribal organizations.

"At the same time, we are well aware of our present limitations of legislative authority in so doing . . . Additionally, both the Bureau and the Department are much concerned that the welfare of the 4,800 BIA employees in the Navjo area be fully protected both at present and in the development of their governmental careers. . . Additionally, the Bureau and the Department have the usual responsibility to see that taxpayers' money duly appropriated by the Congress is applied to the purposes for which such appropriation is made."

In discussing the proposal, MacDonald also said he was thinking of a new capitol city for the Navajo Nation. Window Rock was built on the suggestion of a white Indian commissioner in the early 1930s. MacDonald said that a new city would be developed with Navajo architecture and ideals. .

Window Rock, Arizona – Actor Marlon Brando is negotiating with the Navajo tribal council on a proposal to film a history of the Navajos, including the famous "Long Walk". Brando would work with the Navajo Communications Board which handles movies, TV, and other media on the reservation.

(Thanks to the Albuquerque Journal for this June 16 dispatch)

Window Rock, Arizona – Navajo Tribal Chairman Peter MacDonald has planned a meeting September 8 with governors of New Mexico, Arizona, Utah, and Colorado – each of which includes portions of Navajo reservation – and with mayors of reservation border towns. The meeting is scheduled to seek solutions to mutual problems and to open lines of communications.

The Washington Scene

INTERIOR DEPT. ASKED TO CHECK OUT RAILROAD LAND GRANTS CONDITIONS

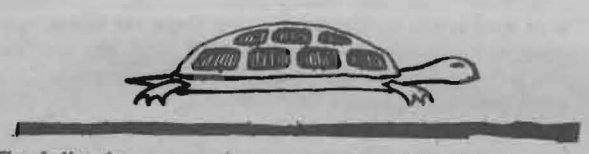
Washington, D.C, – The Department of the Interior has been asked to mount a sweeping investigation aimed at the status of railroad land grants, railroad disposition of land grant acres, and railroad compliance with land grant requirements.

The department has taken no action on the request for investigation, filed as an administrative complaint by the National Coalition for Land Reform and the California Coalition of Seasonal and Migrant Farm Workers.

Much land taken from Indians and the subject of land claims now was turned over directly to railroads, which had certain conditions to fulfill. Over 150 million acres were involved, given for the rail lines themselves, and to lure settlers to the land. Railroads still hold millions of acres of land.

The groups ask for an administrative or court order which would require the railroads to fulfill the conditions, which would mean that over 15 million acres would be available at prices not to exceed $2.50 an acre.

(Thanks to TRAFFIC WORLD for information used here.)



The following press release was released by the Bureau of Indian Affairs on June 17. It is quoted in its entirety:

INDIAN ELDERS TO HOLD SECOND CONFERENCE ON TRADITIONAL INDIAN EDUCATION

"The unique content and method of traditional Indian teachings, development of morality and will power in the formation of Indian character, the spiritual training of Indian children by kin and medicine man – all will be discussed at the Second Conference of American Indian Elders on Traditional Indian Education," Commissioner of Indian Affairs Louis R. Bruce announced today. The Conference will be held at the Mather Training Center, Harper's Ferry, West Virginia, June 19-23.

The week-long conference is jointly sponsored by the Myrin Institute, Inc., a non-profit foundation organized to promote adult education, and the Interior Department's Bureau of Indian Affairs. An initial conference with Indian elders was held in Denver, Colorado, in June, 1968.

Following introductory remarks by Sylvester M. Morey, Chairman of the Board of Trustees of Myrin Institute, Commissioner Bruce will address the conference June 19 on the need and importance of traditional Indian education. The afternoon discussion will cover the content and methods of traditional Indian teachings as they affect a child's life from conception through puberty.

Tuesday, the group will discuss the formation of character and the grooming of a chief. The Thursday morning discussion will be the role of women elders in the education of the young; followed by an afternoon discussion of the perpetuation of sacred lore to young Indians and its influence on their lives.

Indians participating in the Conference are representative of regional Indian areas and tribes of the United States. Allen Quetone, Kiowa, Superintendent of the BIA Concho Agency, Concho, Oklahoma, will serve as moderator, and Robert L. Bennett, former commissioner of Indian Affairs and presently Director of the American Indian Law Institute at the University of New Mexico, will attend as special consultant.

On Friday, June 23, participants have scheduled a press conference at 1 p.m. for concluding statements. It is expected that the group will discuss the gap in understanding that has always separated the white from the red,

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San Clemente, California – President of the United States Richard Nixon recently proclaimed "Captive Nations Week."

A proclamation signed by President Nixon urges Americans to give "renewed devotion to the just aspirations of all peoples for self-determination and human liberty."

Reaction from Indian nations was not immediately forthcoming, although it is expected that all moves to restoring "self-determination and human liberty" on behalf of American governments toward Indian nations would be welcomed.

Washington, D.C. – John Parker, a Choctaw, a brand-new scoutmaster, and an employee of the Bureau of Indian Affairs, isn't too happy with the Boy Scouts relationship with native peoples.

What the Boy Scouts do to some traditional Indian dances, Parker says, "would be comparable to us dancing around a Maypole carrying a cross."

Perhaps even worse for Indian youth who might think about the Scouts is the uniform.

With its kerchiefs, insignia, patches, and military colors, the uniform evokes "a lot of bad feeling about the cavalry," Parker notes. He has ruled all that out for his new troop, the first all-Indian Boy Scout troop in the Washington area.

Parker has been skirmishing with the Boy Scout establishment for three years now. His troop has a uniform of their own – blue jeans, mocassins, and red shirts with white shoulder patches. And he says his Scouts will not debase sacred Indian dances by performing them in public, as is done in initiation ceremonies for one Boy Scout order.

Instead of being "reverent, loyal and brave," Parker will teach his scouts "pride in their heritage. We want them to grow up respecting life and remembering that one must treat living creatures with the same respect they expect to be treated with."

Parker says he has been after the Boy Scouts ever since he began judging Indian dancing contests required of boys hoping to achieve the Order of the Arrow. Parker said he found many of the dances were religious in nature, and for members of particular Indian societies only.

Washington Indian youngsters dressed as Boy Scouts

"I told them there were social dances that nobody would object to, but a lot of the social dances weren't as 'colorful' as the religious dances," Parker said. "A lot of people consider Indian culture dead, and thought it was all right to perform dances of a dead culture."

Parker subscribes to the Choctaw religion, or way of life.

"Another problem is Christian Indians. They're as bad as non-Indians. They thought because they were Christians they could go ahead and do the dances," he added.

(Thanks to Jay Mathews, Washington Post Staff Writer, for this information which appeared in that paper's July 12 edition.)

Tumbleweeds

SAY, LOTSA LUCK, I HEAR YOU SECEDED FROM THE TRIBE AND ARE STARTING YOUR OWN TRIBE! WHAT ARE YOU NAMING IT?
SCRIBBLE SCRIBBLE
"LOTSA LUCK AND ASSOCIATES LTD."
7-6
THAT DOESN'T SOUND LIKE AN INDIAN TRIBE NAME
SCRIBBLE SCRIBBLE
POSSIBLY. BUT IT WILL LOOK RATHER WELL IN THE DUN AND BRADSTREET LISTINGS.

U.S. AGREES TO SUE STATE OF MAINE ON BEHALF OF PENOBSCOT PEOPLES

Washington, D.C. – The United States Department of Justice has agreed to sue the State of Maine for $150-million on behalf of a Maine Indian tribe that claims the state took some of its land illegally, mismanaged tribal trust funds, and deprived the tribal members of hunting, fishing, and voting rights.

A 1966 law closes off the possibility of such suits unless they were filed by July 18, although two bills pending in Congress would extend the deadline. The agreement came in the form of a stipulation signed by a Justice Department attorney and Thomas Tureen, who represented the Penobscot tribe.

Earlier the Passamaquoddy tribe of Maine had won a court fight to obtain an order that the Justice Department file a similar suit in their behalf.

(Thanks to Jack Fuller, Washington Post staff writer, for info in his July 17 report.)

Washington, D.C. – The seven-member administrative staff of Americans for Indian Opportunity (AIO) resigned from their posts here July 26 in protest over the firing of their executive director, Mrs. Iola Hayden, and the naming of Mrs. LaDonna Harris, president of the organization, as acting director.

"Because of our knowledge of Mrs. Hayden's professional excellence and the extent of her commitment to the organization, we find ourselves at a loss to understand the actions of Mrs. Harris," a staff statement said.

Mrs. Hayden is an Oklahoma Comanche, moving to Washington after four years as director of a similar organization led by Mrs. Harris, Oklahomans for Indian Opportunity.

(Thanks to Anngi Aunko of the American Indian Press Assn.)

Phoenix, Arizona – Philip Cassadore, a member of the San Carlos Apache Tribal Council who announced his candidacy for president of the United States, has withdrawn his candidacy.

He said he had gotten a good response from young white Anglos and good support from Mexican-Americans.

"But my own people, the Indians, still feel disenfranchised, voiceless, out of it, hopeless," he added. "They felt that any Indian doing anything is fighting for a losing cause, not matter what. For that reason, I can be more valuable to the Indian cause by doing my own thing to bridge the gap between Indians and Indians, Indians and Anglos."

He said he would go to Princeton University in January to join the Woodrow Wilson Foundation, and that he would travel to other universities to talk and listen and to exchange cultural ideas.

(Thanks to a special report in the Tucson Daily Citizen for the information.)

INDIAN CAUCUS TRYING TO INFLUENCE ELECTION YEAR POLITICAL ACTION

Washington, D.C. – A newly formed American Indian caucus has been formed to decide how to influence both Democratic and Republican parties in this election year in the United States.

Participating organizations are the National Tribal Chairmen's Association, the National Congress of American Indians (NCAI), the Americans for Indian Opportunity (AIO), National Indian Youth Council (NIYC), American Indian Movement (AIM), National American Indian Council (NAIC), and the National Indian Lutheran Board. The caucus will maintain an office in Miami during the conventions.

Of the Republicans, the caucus is asking:

– caucus participation in the selection of a new Indian commissioner who would replace Louis R. Bruce in the Bureau of Indian Affairs.

–a halt in the plans to regionalize federal agencies administering Indian programs away from Washington and into the nation's ten Federal Regional Councils.

– closing down of the National Council on Indian Opportunity which operates under vice-president Spiro Agnew.

Of the Democrats, the caucus is asking:

– the naming of an American Indian delegate to the United Nations.

–a halt of foreign aid to Brazil, which, the caucus says, is engaged in genocidal policies against South American Indians.

–the naming of an Indian to head the Department of the Interior and the creation of an Indian Executive Advisory Board in the White House to counsel the President.

– replacement of Lewis Sigler, who is retiring as legal counsel from the House Subcommittee on Indian Affairs, with a qualified Indian.

– maximum appointments of Indians at the top levels of government to influence policies and programs which affect Indians through the federal establishments.

Regardless of election outcome, the caucus plans to ask both parties for a five-year "Indian Marshall Plan" to raise the overall standards of Indians to those of the general population, Indian budget review of expenditures for Indians, federal services for urban Indians, full extension of the Indian Preference doctrine, abrupt phaseout of the BIA school system and Indian control of schools by Indian communities.

(Thanks to the National Congress of American Indians for info)

INTERIOR'S POLICY SO DOUBLESPEAK THAT BOTH INDIANS, WHITES UPSET

Washington, D.C. – The Department of the Interior's Secretary Rogers C.B. Morton has issued new regulation relating to the Indian preference policy which, he says, will give Indian employees "preference" in promotion, training, and assignments, as well as initial hiring.

But William Youpee, president of the National Tribal Chairman's Association, Franklin Ducheneaux, legislative consultant of the National Congress of American indians, and Tillie Walker, executive director of the United Scholarship Service have condemned the new policy as "further restricting the rights" of Indian employees of the BIA.

"The new preference policy appears now to be weaker than the previous one, and, once again, Indian people are frustrated in their attempts to acquire self-determination." The new regulations say the Indian applicant must be "highly qualified" to get preference, whereas the earlier policy said the Indian applicant needed only to meet "the minimum" qualifications.

Ducheneux pointed out that although legislation has made Indian preference mandatory, there has been little progress. In 1941, 51% of the Indian Bureau was ofIndian descent, but in 1969, only 48% were Indian. Indians in the lower grades outnumber whites, but in the higher grades, non-Indians outnumber Indians 6 to 1.

"In 1969 at the Plant Management Office of the BIA in Denver, Colorado, $11,400 was available for training," Tillie Walker said. "Only $350 was used for training of Indians. The remaining money was used to send two non-Indian engineers to Stanford University for courses."

In 1970, a suit was filed in the U.S. District Court in Washington, D.C. by four Indian employees of the BIA asking that "preference" be extended to promotion, training, and reassignment. Because of the regulations issued by Morton on June 23rd, the U.S. Government has asked that the suit be closed.

Ironically, the non-Indian employees of the BIA are equally as upset as are the Indians. Local 1658 of the National Federation of Federal Employees brought an unfair labor practice charge against the BIA, charging that Morton had failed to consult with them about the new policy, and that his action aborted the principles of merit promotions and displayed "administrative arrogance."

At the Southwestern Indian Polytechnic Institute, teachers protested the policy. Staff member Jules Cooper said it wasn't right "to fight discrimination with discrimination."

(Thanks to Mary Russell, Staff Writer for the Washington Post, the Albuquerque Journal, Frank Wright, staff correspondent for the Minneapolis Tribune, and the American Indian Press Association for information.)

INDIAN BUREAU BUDGET, ALREADY EMASCULATED, FACES MORE SURGERY

Washington, D.C. – The pressure is on Indian Commissioner Louis R. Bruce to slash his new budget monies by $43.5 million, and Bruce and the BIA executive team is fighting back.

President of the U.S. Richard Nixon ordered the Office of Management and Budget to pare federal expenditures immediately – a large federal deficit would be a major election issue. The Budget Office sent a memo to Interior Secretary Rogers C.B. Morton, who in turn passed an order down to undersecretary Harrison Loesch of the Bureau of Public Land Management, who in turn ordered Louis Bruce to cut Indian spending.

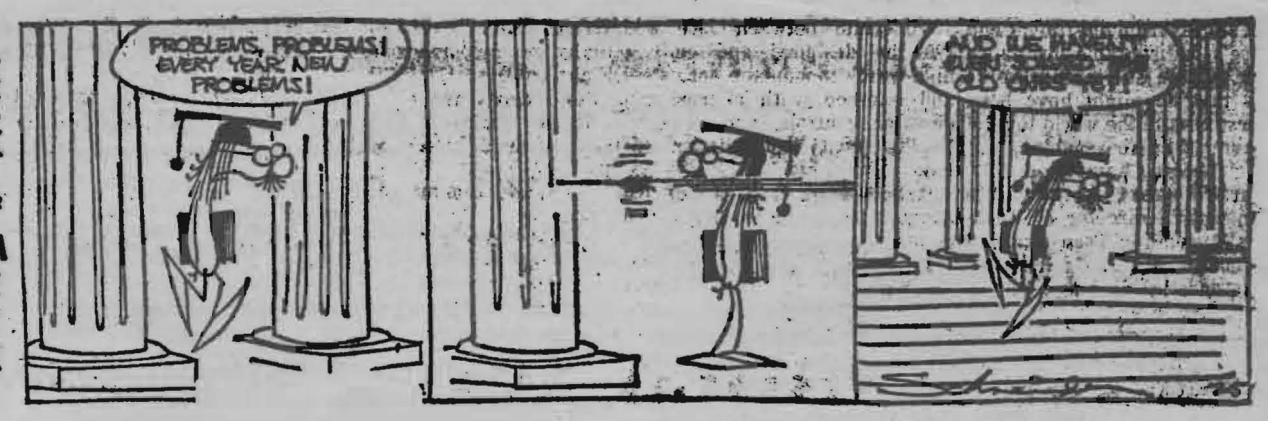
Bruce responded to the chain of command by saying that his top officials felt there "is no program which can be reduced without seriously affecting our services to fulfill our mission and responsibility to Indians." Bruce noted that his new budget – as approved – had already been cut by one-third.

Loesch, Bruce's immediate boss, replied curtly.

"Apparently you and your staff did not read carefully the letter . . . If you do not identity possible offsets, then I must make my recommendations without the benefit of your input."

Bruce replied that he would make his recommendations after discussing the matter with the National Tribal Chairmen's Association which met in Eugene, Oregon, in early August.

(Thanks to Richard LaCourse of the American Indian Press Association for his article.)



CONTROVERSIAL GREEN BERETS: JUST WHO IS HELPING WHOM DO WHAT?

Las Vegas, New Mexico – A controversial program of Green Beret soldiers of the U.S. Army Special Forces combining training for counterinsurgency, intelligence, and pacification programs with the helping of native villages has run into trouble here, forcing the abandonment of the operation.

Chicano residents of San Miguel county were to have received medical examinations by troops who planned to parachute into the mountains to remote communities. Then a temporary field clinic/operations base would be set up for one week.

El Grito del Norte, a Chicano newspaper, charged that the training program was for the Green Berets operation in Latin America and other Third World nations against oppressed people struggling to overcome colonial or imperial powers.

The Chicanos noted that the Special Forces arrogantly had chosen to march from Independence, Missouri, to Santa Fe on none other than the Santa Fe trail – the route used by the first U.S. military forces in invading New Mexico and conquering the land.

However, the uproar that followed the announcement caused the cancellation. Sgt. Pete Pardieu, the Army recruiting officer in Las Vegas credited with planning the program, said, "I can't go anywhere, even the post office, without people calling me a professional killer."

A similar operation at Havasupai village in the bottom of the Grand Canyon had 16 soldiers using pick and shovels to widen miles of footpaths, and wiring homes for electricity. Then, Col. Joe Love said the Army was undertaking similar programs in other states.

Last summer, Major John McCarthy and 25 Green Berets went to the Northern Cheyennes. Although they were building roads and fireplaces, they brought with them five men from Psychological Operations. One military policeman held classes in police techniques. One Green Beret, Captain James Bowman, was raised on the Cherokee Reservation in North Carolina.

With the help of specially trained psychological operations men, they had nearly every paper and TV station in Montana giving good coverage of how the soldiers were helping the Indians. Using the Cheyennes as a "test group", though, the soldiers in fact were compiling community information on the leadership, the power structure, weaknesses of leaders . Practice in control of local elections, knowledge of Indian-style politics, and other intelligence-gathering assignments would be useful by-products, and according to local informants, reports were compiled by the soldiers. An Indian was in charge of the platoon.

While they may have gotten the information they were after, and the practice to use in some foreign land upon the native people there, they were not too successful in impressing all the Cheyennes. According to a worker at the Summer Youth Camp, "They didn't just help – they took over. Local people had been working very hard to set it up, but the Green Berets offered free food and facilities. But then they started to order the counselors around. When they complained, the officer in charge said, 'I give the orders around here. I'm the only one with authority.' "

Other community people worry that maybe the camp won't be able to be much of a success next year. After a taste of the excellent facilities of the Green Berets, no local people will be able to match it with limited resources.

Green Berets have also run into trouble from native peoples in Hawaii, where a mock Vietnamese village is used in training operations. They say they do not want Hawaiian land to be used as a base for any training that will result in the death of other dark-skinned peoples.

(Thanks to Rubie Sooktis, editor of the Northern Cheyenne News, Jeannette Franks, VISTA, and other friends from Lame Deer for the information necessary to compile this.)

Albuquerque, New Mexico – American Indian women, always influential in community affairs, are being urged to unite in efforts to improving life of their people. Part of the movement is with the North American Indian Women's Association, which held its national conference here June 22.

Dr. Muriel Wright, Oklahoma Choctaw, said, "The concentration of Indian women in the west makes for a strong and influential force that should be used for accomplishing goals. She is the nucleus of the family and the nucleus of society."

DEMOCRACY AND HOW SHE WORKS

Pine Ridge, South Dakota – The mechanics of the Bureau of Indian Affair policy of "self determination" are being learned by residents of the Loneman Day School District on the Sioux reservation northwest of here.

If the people of that district are to administer their own school, this is the procedure:

– the tribal council must amend the constitution to authorize the election of a school board.

– when the school board is set up and an election is held, the elected school board may, if it wishes, call a referendum vote of tribal members living in its district.

– if the referendum indicates by a two-thirds majority that the people want to operate their own school, the BIA will enter into negotiations for a contract which will specify how the school is to be operated.

The procedure was spelled out by BIA superintendent Stanley D. Lyman, who added that the contracting must be completed by July 1 for the 1972-73 year.

TEPEES DECLARED UNFIT FOR HUMANS IN ASPEN, COLORADO; LACK PLUMBING

Aspen, Colorado – Lamont Kinkade, city sanitarian here, has been trying to have a number of white youths living in Indian-style tipis evicted from them, citing "health hazards."

One couple, Steve and Linda Conger, returned home one day to find a notice tacked on the tipi door flap. "NOTICE: Closed. Unfit for Human Habitation." The notice went on to list 15 violations of the Uniform Building Code, including no kitchen sink, no hot running water, no bathtub or shower.

The Congers demanded a public hearing, which was attended by over 200 people.

"We made our home safe, beautiful and pollution-free," they said.

Lou Wille, a lodge owner, concurred.

"The real polluters are the people with two or three homes," he said.

(Thanks to the Skiers' Gazette, a newspaper generally about the mountains, and to writer Bill Rollins for this information.)

MILWAUKEE AIM CHAPTER SCORES WIN IN YEAR-LONG LAND OCCUPATION

Milwaukee, Wisconsin – The Milwaukee chapter of the American Indian Movement (AIM) took over an abandoned Coast Guard station a year ago – and it looks like they're going to be able to keep it.

At the time, the group expected federal law enforcement officers to move in and evict them as they had in other occupations, according to Herbert Powless, chairman of Milwaukee's AIM. But they never came.

Powless believes that the reason AIM wasn't forced out was "the support we received from the community." AIM was able to get across to the people the needs of the native people in that city, he says.

The native group was able to get the support of both Wisconsin senators, the governor, and the Mayor, as well as out-of-state politicians.

Bradley Patterson, special advisor to President Nixon on Indian Affairs, said tentative approval for AIM's use of the site had been given, but that arrangements were now going through the official channels. The site will be given to the Office of Economic Opportunity and it will lease it to AIM.

Unlike many other takeovers, Milwaukee's AIM moved working programs in immediately. The site was used for a halfway house for Indian alcoholics, and within a month, an Indian Community School was in operation there.

Now that they seem assured of a site, Powless said they would seek funds to operate additional programs. They would "provide recreational activities for our elderly, start a sheltered work industries program, various tribal language and craft classes, day care center, general education classes, and various other educational and recreational programs for our youth," Powless said.

The Latest In The "Social Genocide" Field

Adoption Of Indian Children By White Families

In the traditional and tribal way, there are no unwanted children. Children are loved and cherished, and their parents place the utmost significance in their children's lives because it means the continuation of themselves, of their tribal ways, and of the living earth.

There are no orphans either because in the event that a child's parents die, someone, a brother or sister of the deceased or grandparents or other kin will always take that child as their own. There is always someone and someplace for an Indian child to go to.

It has only been recently that there have been homeless Indian children. It can be said that this has been a direct result of the Americanization of Indian people. When Indian people have been forced to acculturate, to have to go away to school, when missionaries imposed the Christian religion upon them, then it was that Indian communities began to fragment. As a result, Indian families which had been close and intact began to fall apart and relationships were not as close as before.

The same has happened to people moving into urban areas. Indian people have in effect become homeless in the cities, and in many cases, family life has been completely devastated. This has caused the instances of homeless children.

CHILD PLACEMENT: A BUSINESS

The placement of homeless Indian children has increased business-like in the past decade. Most of the children are in white homes – in fact, the estimate runs something like 4 to 5 thousand children who are so situated. Some of those homes have as many as 2-3 Indian children in them. In many cases, these homes receive state welfare aid for the care of the children, and it is the suspicion of numbers of Indians that the state aid is the primary reason for keeping Indian children in some homes.

Many of the children in these homes are not exactly homeless, but are placed in those homes anyway when it is determined by welfare agencies, private or state, that the families of the children are incapable of caring properly for the children. The decisions to remove the children from those families are often made arbitrarily. At any rate, the children are placed in those homes which can in no way approximate the type of native homeliving experience that the Indian children need. The children are torn away from their family life, their community, and their culture.

This removal of the children not only adversely affects them but also their families, and in fact, is one of the greatest instances of harm done to Indian life. In the face of this, there is still another agency doing the same thing. This is an organization called the Child Welfare League of America (CWL). It is a large organization which has member agencies throughout the country.

THE ISSUE

The CWL receives funding from the Bureau of Indian Affairs in order to accomplish the purpose of finding adoptive homes for Indian children. But there is no effort on the part of the adoption agencies to place homeless Indian children in Indian homes.

Recently, AKWESASNE NOTES brought this up with ARENA (Adoption Resources Exchange of North America) personnel. The editor of the paper explained that Indians have problems in applying as adopting parents, that white parents are given priorities, and that in effect, Indians are often discriminated against in protection cases and in court hearings.

ARENA representatives have denied that this is true. Furthermore, they declined to use the services of AKWESASNE NOTES, which had offered to publicize the availability of Indian children for adoption so that more Indian parents would apply. But ARENA said that there were really so few Indian children up for adoption that there was no need to use the offer of AKWESASNE NOTES.

But recently in Albuquerque, New Mexico, members of the National Indian Youth Council discussed the matter with Linda Johnson, an ARENA employee. What they found was that there were numbers of Indian children up for adoption, and that the agency emphasized "interracial" adoptions.

When asked why this was the case, social workers said there were not many Indian parents who applied to adopt. They claimed that there were consistent efforts to recruit Indian parents for Indian children, although NIYC members were skeptical of this.

Another problem mentioned by NIYC members was that in addition to being unfamiliar with the agencies available to help with adoption, Indian parents are confronted with complex rules, procedures, and red tape which discourages them if they were to find an agency. Also, many Indian parents assume that their income level, social status, etc., would disqualify them.

ARENA people say they place a "few" Indian children in Indian homes, but they admit they are unfamiliar with Indian communities and culture, thus not completely understanding how to deal with Indian people.

Another participant in the meeting suggested that just because an Indian child is placed in an Indian home this does not guarantee that the child and parents will adjust to each other. The Indian participants granted that this might result, but also said the same risks – and more – were involved in "interracial" placements.

NIYC participants suggested that the Indian public should be informed of children available for adoption, that social welfare agencies make and keep extensive contact with tribal organizations, and that they utilize the publications which Indian people read. It was suggested that the "white tape" which faces Indian applicants could be reduced, and that an investigation should be made of tribal codes in regard to adoptions.

AFTERWARDS

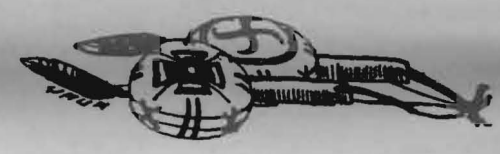
The National Indian Youth Council, like AKWESASNE NOTES, is very interested in placing Indian children in Indian homes. The Council believes that it is only right and just that every effort be made to accomplish this purpose. The Council comes across too many instances of Indian people, adopted into white homes, who want information: "Who am I? What's my name? What tribe am I?"

In Canada, there are also large numbers of children who need adoption and foster homes. Children's Aid Societies have been cooperating with a Toronto newspaper which frequently has pictures of Indian children – many of those pictured on this page – but who make no effort to respond to the offer of AKWESASNE NOTES to help locate Indian parents.

One of the problems native people face in dealing with the situation is being able to condemn the practice of white people adopting native children without creating new problems for those children who already have been adopted and are relatively comfortable, although cultureless, in their homes, and who love their adoptive parents. In a less-aware era, many white parents did have Indian children join their families, strong bonds have been formed, and those who protest the practice now have no intention of disrupting these homes. It is the present and the future, not the past, with which they are concerned.

A few years ago, there seemed to be little outcry. Now Indian groups are taking up a double-barrelled campaign to hammer at anti-Indian attitudes in adoption and child welfare agencies, and to locate enough homes in the Indian community in urban areas and on reservations so that no Indian child need be raised by another people. American Indians United in Ann Arbor, Michigan, for instance, recently published an editorial against "interracial" adoption and announced a statewide campaign to change adoption regulations and arbitrary standards that discriminated against Indian families.

(Thanks to the National Indian Youth Council's publication, AMERICANS BEFORE COLUMBUS, for helping in this cause.)



WE CANNOT BE CRITICAL UNLESS WE OURSELVES ARE WILLING TO TAKE ACTION

Jimmy is 8, Pauline 6. (See photo at right below). They are looking for parents – Indian parents – to live with. Although they are now living on the Canadian side of the border, parents any place who can give them a good home are invited to inquire about their future.

Pauline and Jimmy enjoy the company of other children, but are especially attached to each other. Jimmy's arm around his sister is indicative of his protective, big brother attitude.

Jimmy is a rather shy boy who is anxious to please and who needs attention and approval. His grade two work is below average because of a deprived background. He is an active boy, and loves to play outdoors, winter and summer. He becomes absorbed in coloring and doing jigsaw puzzles.

Pauline is a gentle-natured child, shy at first, but outgoing with people she knows. She is doing well in kindergarten. Pauline shares some of her brother's interests.

Jimmy especially needs a father who will enjoy activities shared with an eager young son.

AKWESASNE NOTES appreciates the interest many non-Indians will show in these children. We know that often, the non-Indian applicants will have a preference in adopting agencies, and that often they are able to "compete" better materially than Indian parents. We ask, though, that you consider providing care for a difficult-to-place child who is not an Indian until such time as the number of white children placed with Indian parents catches up with the reverse situation.

To Indian families who would be potential parents for the children pictured below, we urge you to consider your responsibilities to Our Children. We cannot be critical of the loss of our children if we fail to provide for them. Inquire about these particular children from Helen Allen, Box 888, Station K, Toronto, Ontario or to AKWESASNE NOTES.

We would appreciate hearing from Indian families who try to adopt Indian children about their experiences with agencies – good and bad. We know some agencies will welcome you, and others will give priority to non-Indians so that the child will have a "better opportunity." Either way, let us know how you fare.

Ronney, Sheila, Carl and David would like home and hearts big enough to enable them to stay together.

Andy is now 11, in grade six, and without an Indian home. He is healthy, and likes carpentry.

Jimmy and Pauline . . . our children, our responsibility

MICHIGAN INDIAN GROUP SEARCHING FOR HOMES TO AVOID LOSING CHILDREN

Michigan Indians have set up the Michigan Indian Adoptive Advisory Council. They are working to compile a list of Indian families willing to adopt or take foster children. They plan to use their list to counter claims of social agencies that "there are no Indian homes available."

The Advisory Council is asking that Social Service agencies establish a policy of holding any Indian child available for adoption for six months while they work with the council to find an adoptive home – an Indian home – and that if this fails, the child can then be placed in a white home.

"To abandon our children to white homes now would be a crime on our parts," says Victoria Barner, of the Nishga Nation, and now living in Ann Arbor, Michigan. "We are already such a small minority, and now to lose our children . . . "

With better contraceptives, the increasing availability of abortions, and a trend for more unwed mothers to keep their babies, the supply of so-called "blue-ribbon" babies, healthy white newborns, who are available for adoption has decreased rapidly. And as a result, more and more Indian children are being adopted by white parents.

True, there are some cases of serious neglect of children by Indian parents. The situation of Indians in North America has led to drastic social disorganization in many cases, and often the children are the first to suffer the effects. But often Indian children are taken into foster care through court orders simply because social workers feel they will give the children "a better opportunity" off the reservation. Some social workers dominate Indian communities so much that the Indians no longer feel it worthwhile to protest the frequent removal of children from homes.

However, the same type of attitudes among white social workers and family court judges often means that children who are neglected will be placed with white foster parents and Indian homes have a tough time gaining approval as foster and adoptive homes. Some agencies in Northern Ontario, for example, where the case load is predominately Indian, have no Indian case workers, no Indian directors on their boards, and few Indian foster parents.

(Thanks to Adaline Huszczo, Ann Arbor News writer, for her article on this subject, appearing in their July 17 edition.)

THE DAVID HOUGHTON CASE

Two Indian brothers from the upper peninsula of Michigan were placed in an adoption home earlier this year. The boys were Indian, the home was white.

The boys, David Houghton and his younger brother, were promised by social workers that they would be kept together. But after four or five months, the adopting family withdrew their application for David and asked that he be placed elsewhere – but they planned to keep the younger boy.

David was moved – to the home of Mrs. Jessie Hood, an Indian foster mother. Social workers told her nothing of the background – but David did. She informed the American Indians United (AIU) group of Ann Arbor, Michigan of the situation, and AIU arranged for attorneys from Michigan Legal Services to represent David.

Mrs. Hood permitted David to write his own family, whose address he knew. He received a reply by return mail. It was his first contact with them in two years. Since then, they have written regularly and have spoken by telephone.

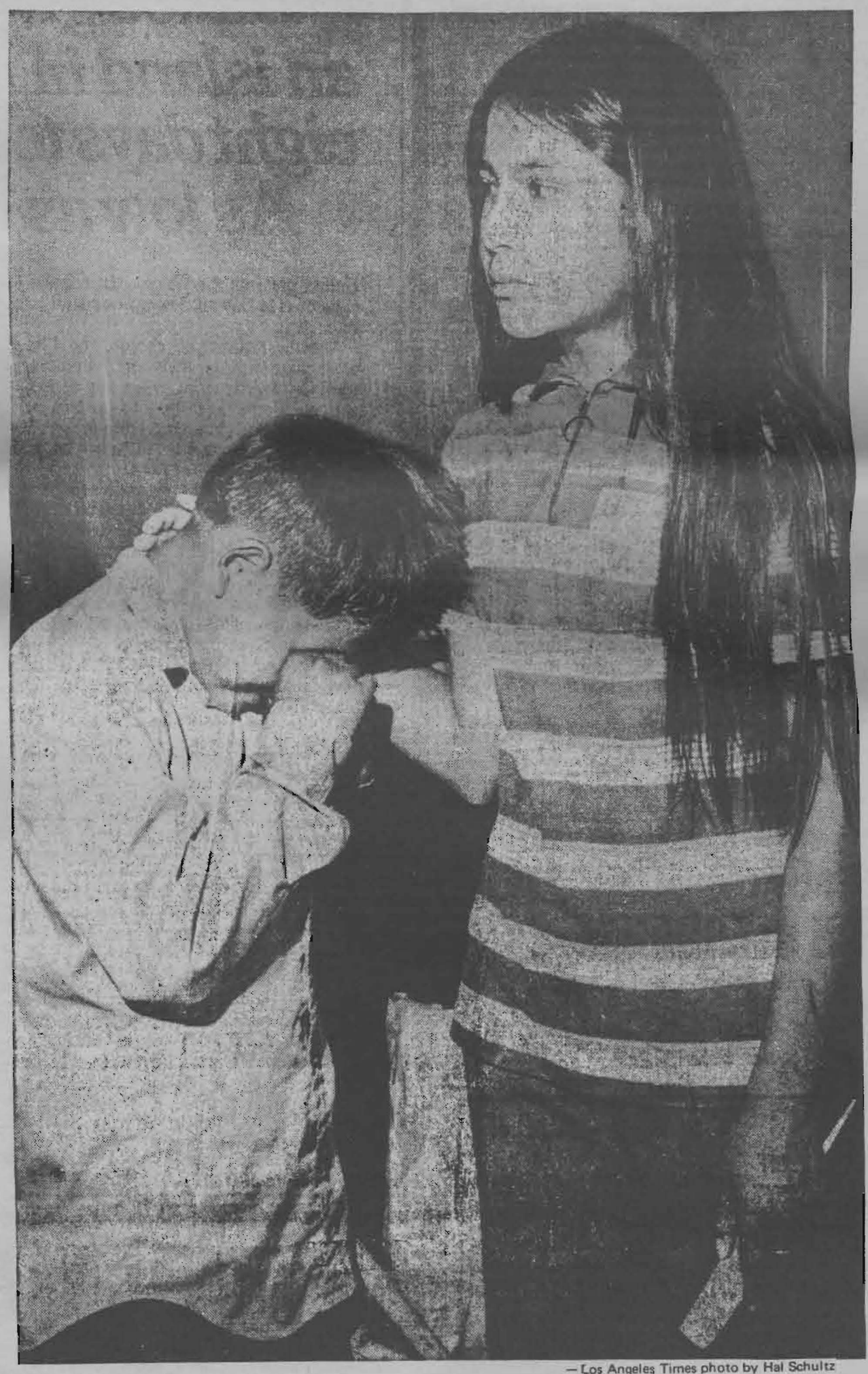
But when social workers found this out, they attempted to move David from Mrs. Hood's care on 24-hour notice.

David's attorneys met with Juvenile Court Judge Francis L. O'Brien. They said that David was old enough to have some say in his placement, and that he could not be removed from the Hood home unless he requested it.

Judge O'Brien agreed – and also help up the adoption proceedings until his office could investigate.

"This is the first time any Indian group has protested the placing of Indian children into white homes. If the Indian people are against this, they have a right to protest and make their wishes known," Judge O'Brien said.

Mrs. Hood has been taking Indian girls in nearby "Training Schools" home on weekend passes. "There's a real pattern among these Indian teenagers," Mrs. Hood says. "75% of them are runaways from white foster or adoptive homes. They get away and they want to go home. Since that means the Upper Peninsula for most of them, they end up stealing a car. Then they end up in training schools."



— Los Angeles Times photo by Hal Schultz

Sharon Nockideneh, 11, comforts her cousin , Gregory Boone, 8, after their arrival in Westminster, California, from the Navajo Nation in Arizona. They were headed for an unknown home, as part of the Mormon Foster Home program, which places thousands of Indian children for their school years "to make their own the best Mormon culture as well as the training and finest culture of the best communities of a great country." Mormons play on parental love to get placements: "send your children away to get a better opportunity." Mormons do not send their children to the Indians, however, and until they do, Indians have thinking to do.

People at Fort Peck Reservation in Montana are raising funds for Hope Ranch, a 5-bedroom farmhome as a group residence for children needing foster care. Mr. and Mrs. Kenneth Barsness will be foster parents, and eight children will live there. Hope Ranch supporters note that there are 111 children from the Fort Peck Reservation alone in foster homes throughout Montana. The home has been aided by the Self-Development of People Fund of the Presbyterian Church.

At the North American Indian Women's Association national conference in Albuquerque June 22, Mrs. Clare G. Jerdone, principal child welfare specialist for the Bureau of Indian Affairs said that Indian foster children caseloads are too high for the 230 BIA social workers to provide necessary services.

Meanwhile, a group of black social workers have spoken out against interracial adoptions. Negro orphan children would be better off in orphanages than in the home of white adoptive parents, they said in a recent meeting in Nashville, Tennessee. The National Association of Black Social Workers adopted a formal position "in vehement opposition" to the transracial adoptions.

Indians to End Lake Partnership

Keshena, Wisconsin – The controversial partnership between N.E. Isaacson & Associates of Reedsburg, Wisconsin and Menominee Enterprises, Inc., was dissolved July 8th.

Menominee Enterprises was formed to develop a tax and economic base for the Menominee Reservation after it was terminated in the 1950s. The partnership was formed in 1967 to develop about 2,500 recreation land sites around Legend Lake, an artificial lake that was built around three existing lakes.

Opposition to the sale of lots had developed three years ago when a group of Menominees formed DRUMS (Determination of Rights and Unity for Menominee Stockholders). DRUMS said that sale of lake lots to non-Menominees would result in the Menominees' losing control of their native home .

A joint statement by Menominee Enterprises and Isaacson said that the parties "desire to bring an end to all confrontation and conflict." DRUMS had been holding protests and demonstrations that had made continuing sales very difficult.

Among the conditions of the dissolution agreement was that Isaacson would get 312 of the remaining 699 unsold lots, and MEI will get the others. Isaacson will continue to sell his share of the lots; however, MEI is expected to take its block of lots and return them to forestland.

In addition to the Legend Lake situation, DRUMS has been active in improving the lot of Menominee children in the Shawano school system. When the Menominees lost their reservation status in 1961, the school system was merged with Shawano schools. Many Menominee people have alleged that their children are being subjected to racism in the schools.

Once the Menominees held all of the eastern third of Wisconsin and Upper Michigan. Eventually that dwindled to a 234,000 acre reservation – and then Congress decided to make the reservation into Wisconsin's 72nd county. That meant that the Menominees would have to become individual property holders, and pay taxes.

On paper, the county is wealthy. Timber in the forests is worth more than $35-million. The county's 25 miles of shoreline on the Wolf River has been estimated as a $10-million recreational area. Still, the county had no money, and the corporation which replaced the tribal structure was in the position of having to sell over the land in order to be able to pay its taxes. The corporation, which was controlled by a voting trust in which a bank held strong control of shares held by minors, decided to develop the recreational homesite. They set aside 5,170 acres for that purpose.

The opposition to the project first became organized in July, 1970, when DRUMS called a general council meeting – the first since 1954. The corporation management opposed the meeting, and urged Menominees not to attend. Lawsuits, picketing of the Legend Lake sales office, marches to the governor's office, were included in their actions.

Now that the Legend Lake sales situation is under control, DRUMS seems to realize that the Menominee leadership – no matter how responsive to the people they may be – cannot save the desperate economic situation of the people. Massive outside financial help is needed, DRUMS believes.

The most frequently heard suggestion is that the termination order should be reversed, and the land should become a reservation once again.

(Thanks to Edward Blakewell of the staff of the Milwaukee Journal, for the information used here.)

THE CASE FOR REVERSING THE TERMINATION OF INDIAN PEOPLES

Despite legislation proposed that would repeal the policy of termination of the Federal trusteeship with Indian tribes, none of the measures restores the trust relationship to tribes terminated in the past.

The Menominee tribe of northeastern Wisconsin is such a terminated tribe. When the U.S. government rescinded all Federal assistance usually accorded Indian tribes, the Menominees suffered a sharp economic decline.

The struggle to remain viable as a tribe and a county has depleted most of the resources and forced the tribe to sell land for development of private resorts. These occurrences have not been without tribal dissidence. As difficulties increased, factions resulted, further disrupting any effective response to termination.

Now, the tribe is unified on restoration of reservation status, treaty rights, and economic self-sufficiency. As the Menominee situation has become synonymous with the evils of the termination policy, only full restoration will condemn this disastrous policy. While the sufferings of the tribe cannot be undone, the tragedy should not be perpetuated.

The Menominee Restoration Act would once again make the Federal government trustee for Menominee lands, lifting a crushing tax burden the county now faces. Federal services common to other recognized tribes would be reinstituted. Elections are provided for which would avoid the "sell-out" bitterness which divided the tribe after termination. The bill further insures the Menominee may have basis for unity, pride, and self-determination.

Moreover, an examination of the record shows that termination has been as expensive, if not more so, to the Federal and State governments than a continued program of services. The government cannot balk at reassuming its obligation because of financial infeasibility. Restoration, then, is a prerequisite to self-determination if the latter is to have any more credence among Native Americans. Otherwise, self-determination will be viewed as a variant of the more ruthless, but open, policy of termination.

(Thanks to Report on Indian Legislation of the Friends Committee on National Legislation, and to the Milwaukee Journal for information and support.)

(More information on the Menominee drive for restoration, or on the bill itself, can be had from POBox 133, Keshena, Wisconsin 54135. Senators and congressmen can be urged to support the Menominee Restoration Act.)

POLICE VIOLENCE AGAINST INDIANS CONTINUES IN NORTHERN CALIFORNIA

Eureka, California – A continuing episode of violence against native people in Northern California by policemen is causing concern here.

On December 5, Michael (Bunky) Ferris, a young student on semester break from University of California, was killed by a white bartender in Willow Creek nearby. District Attorney of Humboldt County, Bill Ferrogiaro, ruled the case justificable homicide.

On April 25, William Smith was shot in the forehead and killed by Robert Kahn, a 13-year veteran of the California Highway Patrol. He did not report the shooting until an investigation implicated him five days later. The district attorney charged Hahn with involuntary manslaughter and released him on his own recognizance.

On May 15, Larry Higgins alleged that he was brutally beaten by two Highway Patrolmen. He tried to lodge a formal complaint with the district attorney, who refused to accept the complaint.

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The latest incident occurred when Ernie Merrifield, agraduate student teacher, was arrested on June 15 for investigation for drunken driving. He was handcuffed and put in a police van by Sgt. Frank Mi. Wigginton, 40, of the Humboldt County Sheriff's Dept.

Wigginton, he said, rocked the patrol car back and forth by alternately putting his foot on the gas pedal and the brake to bounce him around in the van. When he got out of the car, he says Wigginton slammed him into a wall before taking him inside for booking.

Merrifield, a Wailake tribesman of Round Valley in Mendocino County, said that when he refused to answer a series of questions, booking officer Chester L. Edeline, 27, jumped from his desk.

"He took a couple of steps like he was drop-kicking a football," and kicked him full force in the groin with the toe of his boot, Merrifield said. After he was released, he saw four different doctors, two of whom took photos of the severely discolored and swollen injured area.

Merrifield, a father of three children with no previous record, said he might file civil damage suits. Sheriff Gene Cox said neither of the men will be disciplined until after court action is over – Wigginton's case is set for December 6. Both men were released on their own recognizance. *(United Press International information)*

PRESSURE CAUSES GRAVE-ROBBING ARCHEOLOGIST TO RETURN BONES

Albany, N.Y. – A Pennsylvania archeologist has returned the remains of six Indians taken by him and his students from a burial ground near Clayton, N.Y., in July. The remains were turned over to chiefs of the Onondaga Nation of the Iroquois Confederacy.

Pressure had been put on him by Philip Tarbell of the New York State Museum, by a conference of Indian educators held in Rochester, N.Y., and by elected St. Regis chief Lawrence Lazore.

James Enderton, a farmer from whose hillside the bones had been taken, said he gave the archeologists permission to dig and study, but he was unaware anything had been removed. He said he would not permit further digs as they caused "too much trouble." Enderton said he was willing to sell the site to the Indians if they wished to preserve it.

Present legislation seems to be inadequate to prohibit such digs, and the Onondaga chiefs say they will push for legislative prohibitions. The matter was brought up to the State Legislative Subcommittee during hearings at Akwesasne two years ago, but no action was taken.

OKLAHOMA PARENTS WANT JAIL DEATH OF THEIR SON INVESTIGATED BY F.B.I.

Kingfisher, Oklahoma – A native couple from here has asked the Federal Bureau of Investigation to probe the death of their son on July 15 in the Kingfisher jail, alleging he was harassed and not given adequate medical treatment.

The request said George Conn, age 25, was jailed on July 13, and was locked in his cell "in critical condition". It said Conn was denied medical attention immediately because the jailer said he couldn't open the door without authorization unless the sheriff or a deputy was present. Tom and Ella Conn also alleged their son was harassed.

Sheriff Coye Barker said that on the morning in question, a trusty came and told him Conn "had something wrong with his heart."

Sheriff Barker said he "called for a doctor, set up an appointment and we were going to take him to the emergency room. When I told George about this, he said there wasn't anything the matter with him and he refused to go to the doctor."

Shawano, Wisconsin – Indian inmates of the Shawano County jail commenced a three-day hunger strike here, asking for better jail conditions, adequate medical attention, better food, adequate facilities for personal hygiene, improved visitation rights, and better attitudes on the part of staff members.

Shawano County Sheriff Sandy Montour said that 46% of the inmates in the jail are from Menominee County, i.e., Menominee people. Montour said the jail is open to inspection at anytime by authorized personnel and the records on food selections are on file.

Tidbits

Frank Onamie, a Cayuga chief, has a construction business in Ithaca, N.Y., and wants to employ as many Indians as possible. Young men who know or who want to learn the construction trades, as well as a bookkeeper are asked to contact Davis Fetch Corp., 1615 Hanshaw Road, Ithaca, N.Y. 14850 or call (607) 257-3666.

A director is needed for a Native American Program, with applications to close October 1. It is for the University of Illinois, Chicago Circle Campus. Contact Matthew Pilcher, 4512 North Sheridan Road, Chicago, Illinois 60640.

Little Big Horn High School and PreSchool needs a coordinator/administrator. Contact Leroy Waupoose, 713 W. Waveland, Chicago, Illinois 60613 or telephone (312) 327-2101 or (312) 728-1477.

The National Indian Brotherhood of Canada needs a special assistant for the president. The position is a senior one, and applicants are needed immediately. Contact Mrs. Marie Marule, Director, NIB, 130 Albert St. Suite 1610, Ottawa, Ontario K1P 5G4

Minority individuals from disadvantaged urban backgrounds will be selected for advanced training as urban counselors. A bachelor's degree is required. Contact Dr. Bob B. Winborn,Michigan State University, East Lansing, Michigan 48823 immediately.

D-Q U, the Chicano/Indian University, is recruiting students for the fall term. The deadline on applications and financial aid is October 1, 1972. Write: DQU, Office of Student Services, POBox 409, Davis, Calif.

University of Montana is looking for three counselors to work with disadvantaged students. Write Indian Studies Program, University of Montana, Missoula.

An assistant director and outreach worker are needed by Native American Alcoholism and Drug Abuse Program, 1615 High St., Oakland, California 94601.

A Bilingual Education Program director is needed, plus a coordinator of school board development. Write Alaska State-Operated School System, Juneau.

The Pacific Coast:

INDIANS CLOSE BEACHES, SO ISLAND LAND OWNERS CREATE AIRLIFT

Shelton, Washington – Eight Squaxin Island property owners, irate over being denied beach access to their waterfront land by the Squaxin Island native people, have decided they will start an airlift in order to use their land.

Robert Lichtenberg of Tacoma and seven other property owners say they will ask the Federal Aviation Agency to approve construction of a 2,000 foot airstrip on the island. He said that the owners through they had purchased beach access to their 75 acres of land on the north end of the island. They learned later that the native people, who own most of the island, also owned the tidelands.

The Squaxin People closed the beaches last year in order to prevent pollution and desecration of the land.

(Thanks to Bruce Johnson, Tacoma News Tribune Staff Writer for his July 18th article.)

Seattle, Washington – Three Muckleshoot fishermen were arrested early July 18 near the mouth of the Cedar River for fishing with a gillnet. Sixty sockeye salmon were in the net which had been in the water an estimated 90 minutes.

Arrested were Sherman Dominic, Fred LeClaire, and Gilbert King George, all of Auburn. The Muckleshoots had announced in advance that a fish-in would be conducted to protest the state ban on netfishing in Lake Washington for sockeyes.

Last year, the Indians were allowed to fish in the southern end of the lake with nets. This year, the State Fisheries Department reversed its stand, citing a recent State Supreme Court ruling that the tribe did not have federal treaty status.

The state fisheries agents seized the Indians' boat, nets and motor. The state will sell the fish.

(Thanks to the Seattle Post-Intelligencer for information.)

Nome, Alaska – Indications are that the Alaska Department of Fish and Game will ignore the appeals of native spokesmen and conservationists in continuing to issue permits for the aerial shooting of wolves next winter. Their decision goes in the face of Public Law 92-159, enacted in November, 1971, prohibiting the use of aircraft for such hunts, and the regional U.S. Interior Department Solicitor upholds their right to do so.

One aerial hunter shot the wolves from whom this pile of hides was taken. And it's all legal in Alaska.

AERIAL SLAUGHTER, NERVE GAS THREATENS ALASKA WILDLIFE

Fairbanks, Alaska – Deadly nerve gas may have caused the death of 57 caribou found in a tight circle near a U.S. military base near here. State fish and game officials have ruled out "readily explainable causes" for the mysterious deaths.

"The first suggestion is always that somebody shot them, but we could find no evidence of bullet wounds or massive firepower," regional game division supervisor Bob Hinman said. "The fact that there were no scattered animals indicates a very sudden affair, and rules out things like disease. We determined that the animals were in relatively good condition at the time of death, and their location ruled out a snowslide."

The Alaska command last year acknowledged that nerve gas storage cylinders sank into a small lake in the Gerstle River area of Fort Greely in 1967. It claimed the containers had been recovered in 1969 and the contents destroyed. *(Associate Press, July 27, 1972)*

Watson Totus, Yakima Religious Leader

U.S. TAKES 65 YEARS BUT FINALLY SAYS MT. ADAMS BELONGS TO YAKIMA NATION

White Swan, Washington – Mt. Adams was officially dedicated July 8 as Yakima Nation territory once again.

U.S. President Richard Nixon had signed an executive order May 20 returning the mountain and 21,000 nearby acres to the Yakimas. Vice-President Spiro T. Agnew sent his daughter, Kim, to read a statement saying that the president's action had righted a "65-year-old wrong."

In a telegram, President Nixon said the return of the land "reaffirms the inherent strength of the American system of justice."

The Yakimas surrendered 90 per cent of their 10 million acres to the United States under a treaty signed in 1855 but they were supposed to retain the mountain. A surveyor's error in fixing the boundaries of Gifford Pinchot National Forest put the mountain within U.S. National Forest Service control. It wasn't until the 1930s that the original treaty map was located in BIA files – and it took the Yakimas nearly 40 years after that to legally wrangle the mountain back.

(Thanks to Ron Kaye of the Yakima Herald-Republic for info.)

"Kauk, that's a walrus hide we like to eat. . ."

Nome, Alaska – Eskimo hunters laid aside harpoons and rifles in May to give testimony before the U.S. Senate Commerce Committee on the proposed Sea Mammal Protection Act.

"This conference, whatever you call it, is something I don't know too much about, began Edwin Tunguk, 80, a weathered Eskimo hunter from Goloyin, struggling with English, a language foreign to his land. "I deeply concerned when they talk about the seals, though," he said.

Robert Willard, a Tlinget representing the Alaska Commission on Human Rights, testified that the only income for 10,000 natives comes from manufacture of arts and craft items, mainly from sea mammals and by-products. He contended that over half of all Alaskan natives receive some income from this source. Many Alaskan villages depend on walrus, whale, and seal for about 90 per cent of their diet, according to testimony.

"Just as many Caucasians can't get used to eating native food, we can't get used to eating beef and pork," Vern Kugzruk, a Nome native testified.

Seal oil, too, is important to health in the Arctic. A sizeable trading business has been established between coastal Eskimos and inlanders who trade game and furs for seal oil to supplement their winter diets.

"We have survived to this day with an abundance of sea mammals," observed Frank Degnan, Eskimo leader from Unalakleet. "Our students on return from other parts of the world where our food is not in use ask for it on arrival. Some of our Eskimos get education and need to live outside to improve their status, but they still like their muktdk, seal oil . . . Some of them flippers (whale fluke) may be a little stinky, but they like it, and kauk, that's a walrus hide we like to eat. . ."

"How do you spell that (kauk)?" Senator Ted Stevens asked at the hearing.

"We don't spell it, we eat it," Degnan replied.

The fur of the seal and skins are also essential for winter clothing. Witnesses said it is unequalled as protection in Arctic weather.

"We use the blubber to preserve our food because many of us do not have ice boxes," explained Emma Willoya of Grevig Mission. "Our greens and a lot of our meat is put away for later use in seal oil."

Some Eskimos struggled to find mainland parallels that might explain how limited hunting would affect them.

"It's like telling a coal miner you can only dig enough to heat your house, but you can't sell any," one said.

But witnesses wondered if their testimony would do any good. Other than the two senators from Alaska, only two staffers from the Commerce subcommittee came to Alaska for the hearings.

"The representatives from Washington, D.C., they don't even come in Alaska one day yet. Why not send them up to Alaska first?" wondered Benedict Snowball, Jr., of Stebbins Village, who had to pay over $300 to charter a plane to get to the hearings to testify.

Some noted that the Amchitka atomic test killed over 1,000 sea otters.

"All we do is watch with heartache the Russian boats taking all they want," concluded John Apangalook of Gambell, an island just a few miles off the Siberian coast. "And one will whisper, why did the U.S. buy Alaska? I would say the one who introduced this bill needs an education in the Eskimo way of living."

(Thanks to Lael Morgan, in his special report to the Washington Post.–)

It has been a good spring for Eskimo hunters, but. .

Barrow, Alaska – It has been a good spring for Eskimo hunters here in this northernmost American settlement.

As soon as the wind opened a "lead" in the ice pack covering the Arctic Ocean, the men laboriously chopped a trail through the hard-packed ice ridges and dragged their skin boats to the edge of open water. They built camps with ice barriers against the ceaseless, knifelike wind, and waited and watched for bowhead whales to migrate past the point.

When one was spotted within chasing distance, the sentry on duty spread the word and they rushed their boats after it. If they caught up, they shot it with an explosive dart and attached floats to keep it from sinking, then towed it back to the ice. A flag was run up on the team captain's house in town, and the whole population ran out onto the ice to watch the butchering and get its share of muktuk.

It has been a good spring because so far the village has taken 16 whales, and slabs of meat are stacked outside many houses in Barrow. Sixteen whales is not a lot by commercial whaling standards, but it makes a banner year for one Eskimo village.

And that difference – between the mass catch of whales and other sea mammals by mechanized outsiders on the one hand, and the small but vital catches by Eskimos who have made a living from the sea for at least 6,000 years, on the other – is at the heart of an emotional controversy between Alaskan Natives and the Congress of the United States.

The House has passed, and the Senate is considering, a "Sea Mammal Protection Bill" that is shot through with loopholes that favor large-scale sealskin dealers in New York and South Carolina, for example, while limiting the Eskimo's catch to what he can eat and turn into craft articles with his own hands.

Outcry against it has risen from Barrow, Kotzebue, Nome, Bethel and from the cities where friends of hunters in those Eskimo villages have access to media that might reach back to Washington.

One supporter asserted that the bill as it now stands "will surely drive into extinction those land mammals, dependent on the ocean mammals – and those are none other than the Eskimos." Another suggestion is to "take two Eskimos, two Indians, and two Aleuts and put them in zoos for preservation" – or call for volunteers to be stuffed and mounted in museums along with other extinct species.

That may over-dramatize the situation. The native is not totally dependent on sea hunting as he used to be. But what little cash the Eskimo makes comes mostly from locally made fur mukluks, parkas, dolls, and walrus-tusk carvings, or from sending such raw materials inland for crafting. The Eskimo has existed for centuries by using every ounce of every whale, every polar bear, seal, walrus he killed – for his own food, for his dogs, for his own clothing, for barter to other villages, for sale to outsiders.

Yet, altogether, despite wastefulness that has grown in recent years, he has made only a tiny dent in the sea mammal population. It is the outsider, the white man, in it for high profit, rather than subsistence, who has decimated the animals.

The natives of Barrow take three or four polar bears in an average year. Hunters from outside, using airplanes to range far out over the ice cap, took 60 in this area this spring alone. The typical polar bear hunter is a Texas oilman or some other sportsman affluent enough to afford about $7,500 to bag his trophy. The Eskimo down on the ice surface takes only those bears he blunders into, and each at potential danger to his life.

Even grosser disproportions exist between the Eskimo catch of whales or seals, and those taken by highly mechanized whaling fleets, or the mass clubbing slaughter of baby seals in the Canadian Arctic each year.

The bill before Congress will keep the United States wide open to large-scale trade, and thus the animals involved will be cut down as ruthlessly as ever.

"That's the trouble these days — there's nowhere left to spoil."

A PROPOSAL TO CONSIDER NON-HUMAN LIFE IN CLAIMING 'SURPLUS LANDS'

(The recent Democratic Convention adopted a resolution favoring giving Indians priority in applying for surplus lands for Indian centers, schools, etc. This proposal by Aroniawenrate goes further. . . .)

There are many thousands of acres of land across America which have been abandoned by the military and other branches of government. What is to be done with these lands should be of concern to everyone.

Recreational beaches and parks, both state and federal, are badly needed. The millions who live in urban areas seek the great beauties and surroundings which only nature offers. They will not be denied. But what of the children, those unborn generations? And what of the wildlife and the trees and plants and whole ecosystems of these federal lands?

Certainly much of the surplus lands will be turned into recreational areas, but this is not enough. Nature has ever placed life systems upon given locations to thrive and to evolve into unknown tomorrows. Man in his greed has destroyed or completely changed entire areas, not only of this country, but of the world. Man's science and technology have fed upon the exploitation of natural resources. The achievements of man cannot be denied. We have reached a peak undreamed of yesterday, but the duty of man to know his fellow creatures and other life forms has all but been forgotten.

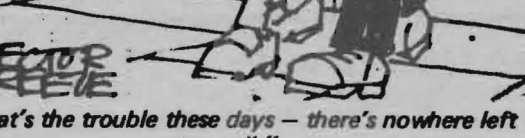
These United States, a recognized leader of the world, approaches its 200 anniversary as a nation. When that day appears, it would indeed be a day of national pride, if we could know that at least a new process of science and technology cooperating with nature had begun. Ecology has become a household word. Environmental is on everyone's lips. But to date, it is being acted upon mostly as a fad. It is time to bring these two words into the heart and mind and to study them closely, to become aware of their true meanings and of the destruction so inevitable should we fail to begin at once to save what little remains of nature.

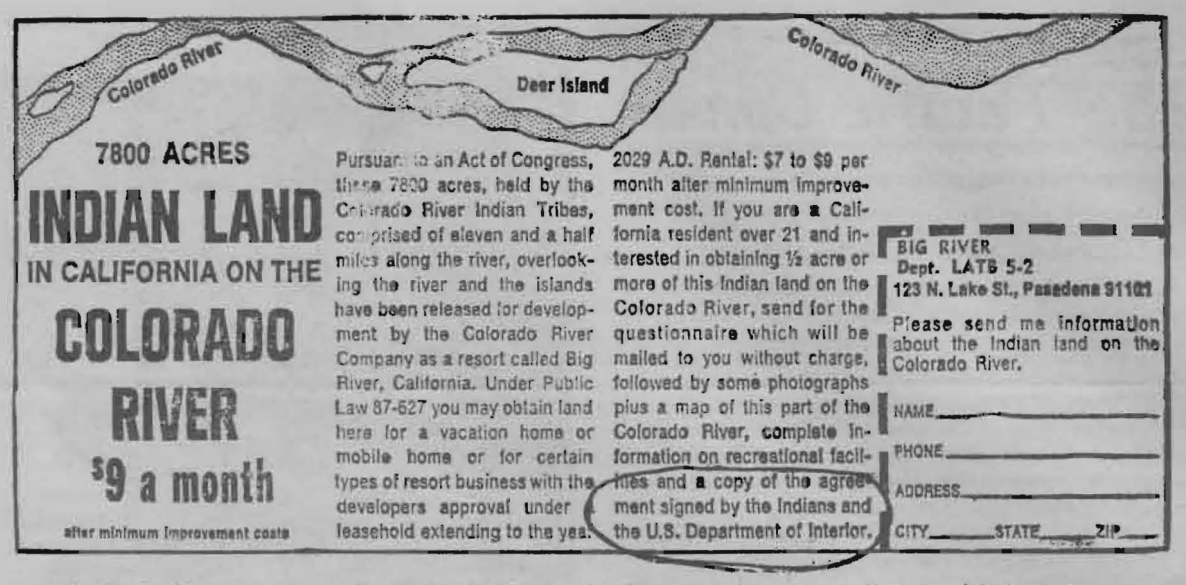
A great part of the federal surplus lands should be set aside as natural areas. Where these lands have been levelled and changed, their former ecology should be replanted. Let the trees, shrubs and grasses once more grow, and when this is achieved, let the former creature inhabitants be brought back. We must not seek immediate rewards, for our children will be the ones to know and to truly love nature unspoiled.

American Indians have long tried to tell others of the duty of each individual to protect, and to above all respect, the earth and all of nature. Indian tribes all across this land know and hold many traditions which are based upon the conservation and preservation of the land.

Let us therefore set aside much of the federal surplus lands as a base for the return of a natural environment; instead of lamenting the slaughter of the buffalo, grizzly, wolf, coyote, elk, mountain sheep and countless other creatures, let us return them to their former homes. The Indian would gladly work with science and with government to restore and to protect such a program. Not only the Indian, but all people, could learn and become guardians of these lands. When people work together at a thing which is for the good of all, hates and prejudices are first to disappear.

Let the unborn future generations remember us with love, pride, and respect. Let us open our hearts and minds to the words of the Indian: "The land is not ours to do with as we will. We hold it in trust for our children."




Colorado River
Deer Island
Colorado River
7800 ACRES
INDIAN LAND
IN CALIFORNIA ON THE
COLORADO RIVER
$9 a month
after minimum improvement costs
Pursuant to an Act of Congress, these 7800 acres, held by the Colorado River Indian Tribes, comprised of eleven and a half miles along the river, overlooking the river and the islands have been released for development by the Colorado River Company as a resort called Big River, California. Under Public Law 87-527 you may obtain land here for a vacation home or mobile home or for certain types of resort business with the developers approval under leasehold extending to the year 2029 A.D. Rental: $7 to $9 per month after minimum improvement cost. If you are a California resident over 21 and interested in obtaining ½ acre or more of this Indian land on the Colorado River, send for the questionnaire which will be mailed to you without charge, followed by some photographs plus a map of this part of the Colorado River, complete information on recreational facilities and a copy of the agreement signed by the Indians and the U.S. Department of Interior.
BIG RIVER
Dept. LATB 5-2
123 N. Lake St., Pasadena 91101
Please send me information about the Indian land on the Colorado River.
NAME
PHONE
ADDRESS
CITY STATE ZIP

Land development companies are leasing land, with BIA approval — the Indians get $7 per acre, the development company has received revenues of $12 million so far. Ads such as these are used.

LEASES AND ECONOMIC DEVELOPMENT SCHEMES REPLACE TREATIES, THEFTS AS MEANS OF REMOVING LAND FROM INDIAN CONTROL, AND IT'S ALL LEGAL

The Akmul Au-Authm, the River People, once controlled all the land of the Salt River Valley in Central Arizona. Now most of their land is gone, and the Pima-Maricopa (they were "renamed" when the white man found "Akmul Authm" too difficult to pronounce) farm the little that is left — 46,000 acres just outside the Phoenix suburbs.

In recent years, with the city growing to the very borders of the reservation, the remaining land has become very valuable indeed, some of it being conservatively appraised at more than $15,000 an acre. And some members of the Pima-Maricopa fear that the process begun 100 years ago now will be finished.

They believe the white man is going to take all their land.

Financed by a federal grant, a plan has been devised that would divide the reservation in two parts. Two-thirds would be converted into residences and shopping centers for Phoenix suburbanites, and one-third would remain as a living area for the tribe "until it beomes available for urban development."

"The white businessmen from Phoenix are like a bunch of vultures standing on fence posts," said Johnson Enos, a former councilman of the tribe. "They want to throw us a little money and grab our land."

The Pima-Maricopas are not alone. In Arizona, New Mexico, California and other Western states, the land of many Indian tribes has become increasingly valuable over the last decade as pressure increases for residential and recreational land outside urban centers.

In other cases, the increased value has come from scarce mineral reserves, such as copper, coal, and natural gas.

"We have companies pushing us all the time, wanting to prospect for this or that," said William Moore, a Navajo tribal administrator. "They come in, tear up the land, wear us out with their machines."

In almost every case, the transfer of land from traditional tribal uses to mining, commercial use by large corporations has aroused fears for the social and cultural survival of the tribe.

Environmentalists, who see the subdivisions and mines as attempts by corporations to avoid local, state, and even federal environmental controls, are also alarmed.

In Santa Fe, for instance, a coalition of tribal members and environmentalists has opposed second-home land developments that may cover 12,500 acres on the Cochiti and Tesuque reservations near the New Mexico capitol. Both are projects by non-Indian companies.

Near Tucson, the Papago tribe recently received a $2.1 million out-of-court settlement with the American Smelting and Refining Company, which has an open pit copper mine on the reservation. The tribe charged that ASARCO had dumped 69 million tons of mine waste on reservation land in violation of lease contracts.

The Colorado River Indian tribes were "clearly cheated" according to a Bureau of Indian Affairs official, when they leased 7,800 acres to a development company near Parker. The development company so far has received revenues of $12-million from the project, the official said. The tribe has been paid about $7 an acre in annual leases for the land. *(See box above)*

The disputes center on long-term leaseholds on reservation land held by private corporations, or what Jerry Wilkinson, director of the National Indian Youth Council calls, "the newest trick the white man has used to separate the Indian from his land."

Technically, Indian land cannot be sold, the acreage of each tribe remaining in trust to the U.S. Department of the Interior. But it can be leased, and in recent years, many tribes have received approval to lease their land for as long as 99 years.

When shorter leases are required, usually with a maximum of 25 years, neither private companies nor the tribes themselves could finance large commercial projects on the reservations.

"The tribes were caught in a bind," says James Wilson, the industrial development specialist for the BIA, "so we encouraged the 99-year-lease to increase the attractiveness of reservations to industry by allowing a longer profit period."

In one recent year, ending July, 1970, prospecting permits for coal deposits on Western Indian reservations went from none to rights for 500,000 acres. In many cases, those prospecting rights are now being converted to mining leases.

Five years ago, there were no large land developments for non-Indians on reservations. Now there are lot-sale sub-divisions on reservations in four states. And, according to one BIA official, "the potential for such developments is only now being realized."

The problems that can result from such leases is demonstrated by the Great Western United Corporation's recreational subdivision on the Cochiti Indian Reservation near Santa Fe.

Cochiti Lake, as the subdivision is called, covers 7,500 acres or about one-third of the Cochiti Reservation, and according to Great Western, it eventually will attract 50,000 residents. It will partially surround the shore of a lake that is being created, on the reservation, courtesy of the Army Corps of Engineers.

According to the master lease with Great Western, the tribe will receive 5% of the revenues from all lot sales, plus larger percentages from any commercial properties in the development.

Former New Mexico Governor David Cargo commented on the arrangements: "The contract at Cochiti Pueblo is a shame. I don't think the Indian is receiving his fair share. Somebody has sold him out again."

Great Western says it has invested more than $2.5-million in Cochiti Lake, but critics of the development claim that the company stands to realize around $40 million from lot sales. The profits for Great Western will increase, they say, because the company never had to purchase the land. It rents the land, paying the rental with a percentage of the lot sales.

Within the Cochiti tribe, several leaders expressed less concern about the financial loss than about the social and cultural impact of the 50,000 non-Indians who may come to live across the hill from the ancient pueblo.

"The tribe will be destroyed," said a former governor of the pueblo. "Our customs, our self-government, will no longer exist."

Even those Cochitis who believe the financial benefits of the development will outweigh the cultural impact say the tribe had little choice but to allow the development to take place.

"We were faced with no choice," said Cochiti Gov. Celestino Quintana.

It began, he said, with the insistence of the Army Corps of Engineers that a dam and lake be constructed on the reservation.

"The tribe opposed the project, but the Army Engineers said they would condemn the land if we didn't agree, so we negotiated a price."

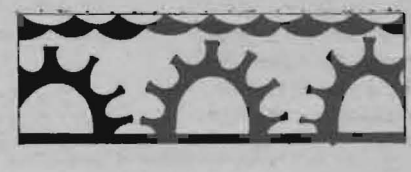
Soon after, the Bureau of Indian Affairs noted the "recreational potential" for the land around the lake and suggested that development companies be invited to submit plans.

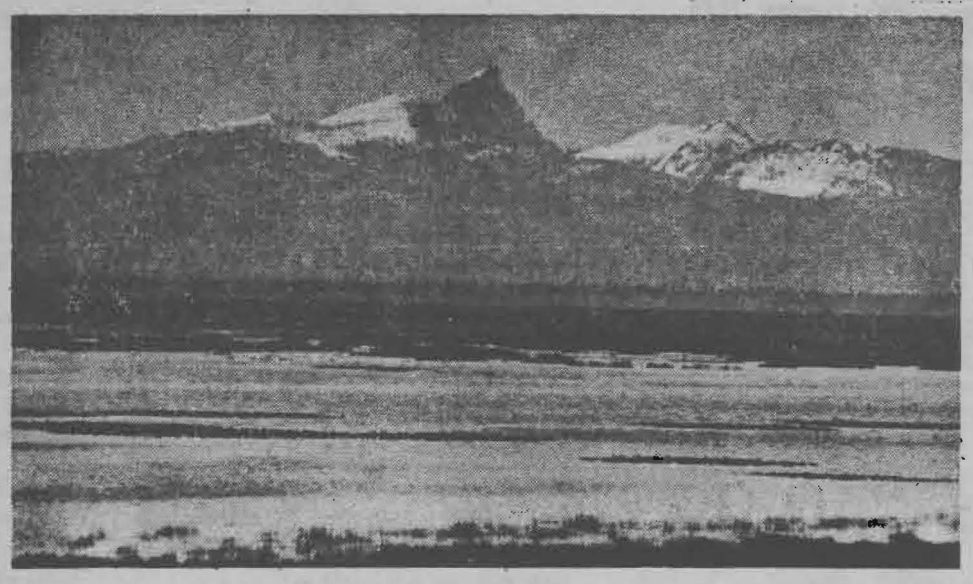
Environmentalists have joined in the fight against the land developments, and a number of suits and countersuits have been filed.

In the midst of the battle, the Indians occupy an uneasy center. They are pulled one way by the developers offering money, the other way by the conservationists appealing to the Indian heritage.

"I wish this thing had never begun," said one Tesuque pueblo member. "Before, we were left alone. Now we are yelled at constantly. I wish both sides would go away. They are all white men."

(Thanks to Robert A. Jones of the Los Angeles Times News Service for his article.)





Our Land, Our Land!

The last remnants of the vast Klamath and Modoc hunting grounds may soon pass from Indian ownership.

Chiloquin, Oregon – Time will soon run out for the few Klamath people who are trying to preserve the last vestige of the once million-acre Klamath Reservation.

The remaining lands consist of some 135,000 acres of Ponderosa pine forest, marshes, and grazing lands. They are known as the Klamath Indian Trust Lands. They were set aside in 1961 for 473 members of the tribe who wanted tribal lands (and steady payments from timber harvests) rather than a lump cash settlement when the reservation was terminated by the United States Government.

Through inheritances, some of the shares have become fragmented, and there are about 550 remaining members today.

Portions of the south-central Oregon reservation had already passed to private ownership before the termination act took place. The rest were purchased by the U.S. to form the bulk of the Winema National Forest.

Now a majority of the remaining members have voted to terminate the trust lands, and take their money, too. A few Indians who still want to hold intact some small heritage of the tribal lands are waging what appears to be a losing fight.

Their plan hinged on federal acquisition of the remaining lands, with those preferring land retaining their share for joint development or for management under U.S. Forest Service. The rest of the tract would become part of the Winema National Forest.

A Congressional authorization for the Forest Service to make the purchase expired June 30. And the Nixon Administration's Office of Management and Budget vetoed the $32-million purchase.

Last minute efforts are under way to seek a special congressional appropriation, or a deadline extension so that the State of Oregon might make the purchase. Unless these efforts are successful, the lands will be sold to the highest bidder.

"What makes me disgusted is the speed with which they are going at this," said Mrs. Edison Chiloquin. She is wife of the grandson of the Indian chief for whom the town of Chiloquin is named. Even the members who want cash instead of land would rather see the lands go to the Forest Service," she said. "And if private developers get their hands on them, Indian people who want land won't have a chance."

Al Ullman, Democrat from Oregon, and Rep. Wendell Wyatt, an Oregon Republican, have joined in sponsoring a bill seeking a special appropriation for federal purchase.

Ullman said that if the government lets the lands fall into private hands it will open the way for clear-cutting or parcelling the choicest areas into summer home sites. He said the result would be the "grossest land and forest exploitation of anything that's happened in our generation."

Ernestine Ortis, a remaining Klamath member who lives in Springfield, Oregon, and works as a medical technician, said she expects to take her share in cash. Just the same, she launched a petition drive urging the government to reconsider its decision because she said she feels those members who want land instead of money should have that choice.

Mrs. Ortis said her family's share of the reservation ended up in trust because she refused to sign termination papers in 1961. "It was a very dense piece of paper with a lot of whereases," she recalled. "I told them that if they'd tell me in plain English what to expect for me and my family, I might consider signing. That meant to them I was incompetent, so my share went into the trust."

Mrs. Ortis and the others who kept lands appear to have done better than the 1,600 who took cash.

Those wanting lump sum payments received $43,000 each as their share of the sale of the reservation. The remaining lands, managed in trust by the U.S. National Bank of Oregon since 1961, today have an estimated value of $114,000 per member, based on a 1969 appraisal. During the 10 years, the annual income to the remaining members from timber sales has averaged about $1,600 each per year.

The Committee to Save the Remaining Lands is headed by Elnathon Davis of Klamath Falls. The Native American Rights Fund, with headquarters in Boulder, Colorado, is providing funds and legal assistance.

It was in 1969 that the remaining members voted, 271 to 202, to terminate the trust agreement with the U.S. National Bank. Following the vote, the bank prepared to auction off the lands, and actually took bids on several of the parcels. None of the bids were accepted, however, because they were short of the appraised value of the land.

At that time, the remaining members' committee filed suit to stop the bank from proceeding with the sale. The committee claimed that many who voted thought they were voting only to fire the U.S. National Bank and seek a new trustee, not to sell off all the lands.

Davis estimates that 40, perhaps 50, of the remaining members would choose land over cash.

Edison Chiloquin and his wife, who are strongly against sale to private interests, said that even if the payments turn out to be $114,000, that is little to last a lifetime, especially after capital gains taxes are paid.

"Only a small handful of Indians who took their money in 1961 have anything left of it," Mrs. Chiloquin said. "I'd hate to see these children go through life with absolutely nothing – and that is what's going to happen if they sell out. And what will they have to identify with when the lands are gone?"

(Thanks to Dan Wyant of the Eugene Register-Guard)

Reno, Nevada – Approval of a planned city of 48,000 in the desert near Pyramid Lake was unanimously denied June 16 by the Washoe County Commissioners.

The $40-million project was proposed by the McCullough Corporation of Los Angeles, the land developers that created Lake Havasu in the Arizona desert, famous as the last stand of London Bridge.

The Washoe Commissioners heard protests by various conservation groups and the Paiute Indian Tribe, the latter fearing that such a city would deplete the water in Pyramid Lake, already in short supply and shrinking rapidly because of diversion projects.

STEADY DIET OF RED TAPE CAUSES BUREAUCRACY TO FLOURISH

Ashland, Wisconsin – What's the benefit of inheriting land that you can't use, can't sell, can't lease, and for all practical purposes, can't even find?

In the tangle of issues involved in American Indian rights, that is one of the unanswered riddles. And the result seems to be that it is easier for an Indian to take over Alcatraz than a tract of land that he has inherited.

In Wisconsin alone, several thousand Indians – and non-Indians – are heirs to thousands of acres of land that perhaps will never be of any benefit to them. And the situation gets worse with each generation.

Basically, the problem involves land allotted to individual Indians under provisions of treaties or acts of Congress.

Let's say, for example, that a piece of land – perhaps 80 acres – was allotted to a Chippewa in the 1800s or whenever. And then let's say that he left 12 heirs when he died – six children and six grandchildren. In this example, nine of the heirs each inherit a 1/10th interest in the 80 acres, and the other three each receive 1/30th.

And, continuing our example, the years go on and a daughter of the original owner dies. She leaves 15 heirs and they in turn inherit such shares as 1/180th, 1/60th, 1/300th, and 1/240th of the original 80 acres. More years go by, and when one of the heirs dies in 1969, she leaves seven heirs – entitling a son and daughter to 11/720th interest each in the 80 acres and five grandchildren to an 11/3,600th interest each.

The process is repeated in each branch of the family, with each death resulting in smaller fractions being passed on to heirs.

What these heirs receive is an "undivided" interest in the original 80 acres – and that means that it cannot be divided up. One cannot carve out a little piece to build a house, or another sell a little tract for a resort. All of them own the whole thing together.

And so it goes in family after family, year after year. The probability is that many of the heirs do not know each other and they may not even have heard of each other. Sometimes the heirs have moved far away and can't be traced, and some may even be dead. And each missing heir lessens the possibility that the estate will ever be closed.

"It's the biggest mess in the history of the world as far as man is concerned," declared Warren L. Smith, who retired this month as realty officer at the Bureau of Indian Affairs' Great Lakes Agency here. Smith, 58, had held the post for 20 years.

An example of the heirship problem exists now on the Lac Courte Oreilles reservation, Smith said. Under a recently activated program, the federal Department of Housing and Urban Development (HUD) will finance housing for the Lac Courte Oreilles Chippewas on an individual basis. But the individual must own the land, then in turn lease it to the local housing authority.

Since the program started a few months ago, Smith said, the BIA has received many letters inquiring about who owns a piece of land.

"Mary Jones says she does, but it turns out that she only owns one-third interest, so that she can't lease the land," he added. And that means no house for Mary unless she acquires the interest in the other two-thirds.

When the BIA here compiled some statistics on the heirship problem a year or so ago, it found that there were 1,815 Lac Courte Oreilles heirs with 7,559 undivided land interests, plus 389 on other reservations. Smith estimated that only 1 or 2% of the land involved was held by sole heirs – the rest belonged to heirs with fractions of interest.

The BIA kept tabs on the time spent handling one case in which $489.66 for a gas pipeline right-of-way was disbursed to the heirs of a Chippewa from the L'Anse reservation in Upper Michigan.

When the time was toted up, it came to 400 man-hours. And that was time spent on probate matters alone – the negotiations, mapping, and other details involved in working out the right-of-way on the 80 acre tract took additional hours.

An abstract of probate was prepared that consisted of 32 probate cases. Disbursement was made to 162 living Indian heirs, three non-Indian heirs, several pending Indian estates, and one non-Indian estate.

The common denominator used in the abstract of probate was 571,536,000. One individual heir's interest consisted of a 16,057/6,804,000th. When the division was finished, 23 heirs were cut out entirely because their shares were less than 1 per cent.

The transaction required preparation of a five-page voucher, 113 forms 1411A, 82 forms 139-B, and three forms 1047.

Taxpayers, take note.

(Thanks to Sandra Cota of the Milwaukee Journal)

THE DOCTRINE OF DISCOVERY: AT THE ROOT OF THE EVIL

"You discovered certain very remote islands and even mainlands that hitherto had not been discovered by others; wherein dwell very many peoples living in peace and as reported going unclothed, and not eating flesh . . . Wherefore, as becomes Catholic Kings and Princes . . . you have purposed . . . to bring under your sway the said mainlands and islands . . . And in order that you may enter upon so great an undertaking with greater readiness and heartiness endowed with the benefit of our apostalic favor, we of our own accord . . . by the authority of the Almighty God . . . which we hold on earth . . . do by tenor of these presents, grant and assign to you and your heirs and successors forever all islands and mainlands found and to be found (from a line from the Arctic Pole to the Antarctic Pole) together with all their dominions, cities, camps, places, and villages, and all rights, jurisdictions and appurtenances.

–A Papal Bull issued to Spanish and Portuguese Rulers

STATES ARE ANGRY WHEN INDIANS USE FEDERAL LAND STATUS FOR TAX GAIN

Helena, Montana – The State of Montana is upset because Indians are using the tax-exempt status of reservations to sell tax-free cigarettes. The state says it is losing $1.20 on each Indian-sold carton.

According to state officials, the Indians purchase unstamped cigarettes from out-of-state wholesalers. They sell them from mobile smoke shops on highways in western Montana.

Wholesalers fear the practice will spread to other state-taxed products, such as gasoline and liquor, if the Indians aren't stopped soon.

"Cigarette stands are perched along the highway on the reservations like fire-cracker stands before the Fourth of July," Att. Gen. Robert L. Woodahl said.

Across the line in Washington State, the legislature has recently voted to squeeze the clamps on "smoke shops" selling untaxed cigarettes. However, many Indians predict that a court test will reveal that the legislature has no jurisdiction to pass legislation in this matter.

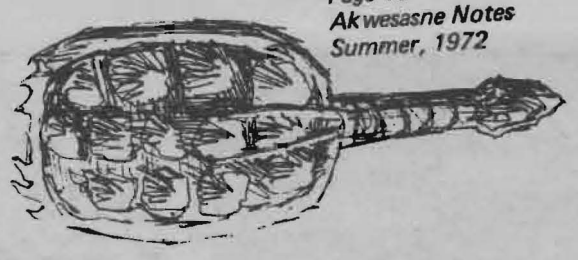
The State Department of Revenue has directed signs be posted along the highways advising that possession of unstamped and therefore untaxed cigarettes (off the reservation) is a misdemeanor punishible by a fine of not less than $100 and not more than $500 or a jail term of not less than 30 days and not more than 6 months, or both. However, no one has ever been convicted under the statute. *(Associated Press)*

WASHED IN THE BLOOD OF THE LAMB

Saratoga, Wyoming – The enormous public outcry following reports that over 700 eagles were shot from helicopters in Wyoming by ranchers who claimed the eagles were decimating sheep herds prompted Saratoga Mayor Davis to call the San Francisco *Chronicle.*

Labeling public reaction "hysterical", Davis said, "In terms of humanity, which is more appealing – the eagle of the vulture family, or the baby lamb, which is a symbol which goes back to Mother Goose?"

(Thanks to Clear Creek , a monthly ecology publication at One South Park, San Francisco, California 94107)



INDIANS BEAT INTERNAL REVENUE EFFORTS TO TAX TRUST PROPERTIES

San Francisco, California – A landmark court decision exempting all Indian income from trust properties from taxation by the U.S. Internal Revenue Service was given here Nov. 26 in the 9th U.S. Circuit Court of Appeals.

The court ruling in the case "Stevens vs. Commissioner of Internal Revenue" determined that all income from trust properties is exempt from federal taxation, including income from trust land which has been sold to one Indian by another.

In the case involved, the IRS was attempting to tax the trust income of Bryan L. Stevens, a Gros Ventre, enrolled on the Ft. Belknap Reservation. Stevens' income arose from ranching under a special tribal allotment act and additional lands he had purchased from other Indians.

Atty. Charles Hobbs, a lawyer in the firm of Wilkinson, Cragun & Barker, provided continuing legal work in relation to the suit. Costs of the suit were borne by the National Congress of American Indians, and Indian individuals. In a rare move, the Solicitor's Office of the Interior Department, through senior attorney Hans Walker, Jr., of the Mandan-Hidatsa people, supported the Indian position in the case.

Walker called the ruling a "great decisión" and said the case applied immediately to all pending cases relating to Indians and trust property income. "The job of IRS is to squeeze every last nickel out of every person in the country who falls into their dragnet," said Walker. "The effect of the decision will be tremendous because it provides immunity to Indians who purchased lands under the Indian Reorganization Act and tribal-allotted lands under special allotment acts."

HIDATSA REMEMBERS INDIAN TEACHING AND REFUSES TO KILL IN VIETNAM

Denver, Colorado – Pvt. Eugene Berryhill, 20, Hidatsa from Minot, North Dakota, joined three other servicemen in protesting the Vietnam war by going absent without leave and requesting sanctuary from arrest in local churches here.

The group originally appealed to the Park Hill Methodist Methodist Church which refused them, then moved to Our Lady of Guadalupe Catholic Church where they were arrested by military police and U.S. Marshalls on June 12.

In a statement explaining his anti-war action, Berryhill declared: "I am an American Indian. I was told that all life is sacred and to hold life that way. The People in Vietnam have as much right to live as I or you do also. No government and no man has the right to order me or anyone else to kill somebody."

After his arrest, Berryhill was taken to the Ft. Carson stockade near Colorado Springs where he was first placed in solitary confinement, and later permitted to see a limited number of visitors. Berryhill supporters said he was "in good spirits and reading a lot of philosophy – Plato and stuff like that." He is expected to receive a general discharge soon. *(AIPA)*

'WORLD'S MOST COLONIZED PEOPLE' ARE THE INDIANS, CIVIL RIGHTS MAN SAYS

Denver, Colorado – A Cherokee named to head a regional office of the U.S. Civil Rights Commission said that the American Indian is the most "colonized person in the world."

He is Joseph C. Muskrat, a native of Oklahoma and a graduate of the University of Oklahoma School of Law. He said that although the BIA was trying to become a service-oriented agency, officials were reluctant to relinquish the grip they had over Indians on reservation lands.

Muskrat made the remarks in opening the Commission's Denver office to handle civil rights problems in an area composed of Colorado, Wyoming, Arizona, Utah, New Mexico, Idaho, and Montana. *(UPI)*

A 1972 NEWS ITEM

Poplar, Montana – Joe Day, a member of the Fort Peck Tribal Council and a reservation farmer-rancher, has filed suit against the state alleging improper tax assessment. Day says the state [of Montana] has no right to tax his income and cites tribal immunity, the U.S. Constitution, and treaties.

(The following speech appeared in the Missoula, Montana, Weekly Missoulian *for April 26, 1876. It was brought to light recently in issue number 15 for 1972 of the* Montana Journalism Review.)

INDIAN TAXATION -1876-

(Charlot, who made this speech, and after whom the town of Charlo is named, was chief of the Salish Tribe. Having signed a treaty with the U.S. in 1855, the Salish hoped to retain their land in the Bitterroot Valley south of the present site of Missoula. But Congress, in 1872, ordered them to be removed to the Jocko Reservation to the north. Charlot refused to move his people, so Alee, who was willing to comply with the order, was named chief. In 1891, after years of impoverishment, Charlot finally consented to move and led a band of about 200 remaining Salish to the new reservation. The Salish, Kalispel, and Kootenai Tribes subsequently became the Confederated Tribes of the Flathead.)

Yes, my people, the white man wants us to pay him. He comes in his intent, and says we must pay him – pay him for our own – for the things we have from our God and our forefathers; for things he never owned and never gave us. What law or right is that? What shame or what charity? The Indian says that a woman is more shameless than a man, but the white man has less shame than our women.

Since our forefathers first beheld him, more than seven times ten winters have snowed and melted. Most of them, like those snows, have dissolved away. Their spirits went whither they came; his, they say, go there too. Do they meet and see us here? Can he blush before his Maker, or is he forever dead? Is his prayer his promise – a trust of the wind? Is it a sound without sense? Is it a thing whose life is a foul thing?

And is he not foul? He has filled graves with our bones. His horses, his cattle, his sheep, his men, his women have a rot. Does not his breath, his gums, stink? His jaws lose their teeth, and he stamps them with false ones; yet he is not ashamed.

No, no. His course is destruction. He spoils what the Spirit who gave us this country made beautiful and clean. But that is not enough. He wants us to pay him besides his enslaving our country. Yes, and our people, besides, that degradation of a tribe who never were his enemies.

What is he? Who sent him here? We were happy when he first came; since then, we often saw him, always heard him and of him. We first thought he came from the light; but he comes like the dusk of the evening now, not like the dawn of the morning. He comes like a day that has passed, and night enters our future with him.

To take and to lie should be burnt on his forehead, as he burns the sides of my stolen horses with his own name. Had Heaven's Chief burnt him with some mark, we might have refused him. No, we did not refuse him in his weakness; in his poverty we fed, we cherished him – yes, befriended him, and showed the fords and defiles of our lands. Yet we did think his face was concealed with hair and that he often smiled like a rabbit in his own beard. A long-tailed, skulking thing, fond of flat lands and soft grass and woods.

Did he not feast with us with our own cattle, on our own land, yes on our own plain by the cold spring? Did he not invite our hands to his papers? Did he not promise before the sun, and before the eye that put fire in it and in the name of both and in the name of his own Chief, promise us what he promised – to give us what he has not given, to do what he knew he would never do?

Now, because he lied, and because he yet lies, without friendship, manhood, justice or charity, he wants us to give him money, to pay him more. When shall he be satisfied? A roving skulk, first; a natural liar next; and withal, a murderer, a tyrant.

To confirm his purpose, to make the trees and stones and his own people hear him, he whispers soldiers, lock houses, and iron chains. My people, we are poor; we are fatherless. The white man fathers this doom – yes, this curse on us and on the few that may yet see a few days more. He, the cause of our ruin, is his own snake, which he says stole on his mother in her own country, to lie to her. He says his story is that man was rejected and cast off. Why did we not reject him forever? He says one of his virgins had a son nailed to death on two cross sticks to save him. Were all of them dead then when that young man died, we would be all safe now and our country our own?

But he lives to persist. Yes, the rascal is also an unsatisfied beggar, and his hangman and swine follow his walk. Pay him money! Did he inquire, how? No, no. His meanness ropes his charity, his avarice wives his envy, his race breeds to extort. Did he speak at all like a friend? He saw a few horses and some cows and so many tens of rails, with the few of us that own them. His envy thereon baited to the quick.

Why thus? Because he himself says he is in a big debt, and he wants us to help him pay for it. His avarice put him in debt, and he wants us to pay him for it and be his fools. Did he ask how many a helpless widow, how many a fatherless child, how many a blind and naked thing fare a little of what little we have? Did he – in a destroying night when the mountains and the firmaments put their faces together to freeze us – did he inquire if we had a spare rag of blanket to save his lost and perishing steps to our fires? No, no, cold he is, you know, and merciless.

Four times in one shivering night, I last winter knew the old one-eyed Indian, Kenneth, that gray man of full seven tens of winters, was refused shelter in four of the white man's houses on his way in that bad night. Yet the aged, blinded man was turned out to his fate. No, no, he is cold and merciless, haughty and overbearing. Look at him, and he looks at you – how? His fishy eye scans you as the why-oops do the shelled blue cock. He is cold, and stealth and envy are with him, and fit him as do his hands and feet.

We owe him nothing. He owes us more than he will pay. Yet he says there is a God.

I know another aged Indian, with his only daughter and wife alone in their lodge. He had a few beaver skins and four or five poor horses – all he had. The night was bad, and held every stream in thick ice. The earth was white, the stars burned nearer us as if to pity us, but the more they burned, the more stood the hair of the deer on end with cold. Nor heeded they the frost-bursting barks of the willows. Two of the white man's people came to the lodge, lost and freezing pitifully. They fared well inside that lodge. The old wife and only daughter unbound and cut off their frozen shoes, gave them new ones, and crushed sage-bark rind to put therein to keep their feet smooth and warm. She gave them warm soup: boiled deer meat and boiled beaver. They were saved. Their safety returned to make them live. After a while, they would not stop. They would go. They went away. Mind you, remember well: at midnight, they returned, murdered the old father and his daughter and her mother asleep, took the beaver skins and horses and left. Next day, the first and only Indian they met, a fine young man, they killed, put his body under the lee and rode away on his horse.

Yet, they say we are not good. Will he tell his own crimes? No, no. His own crimes to us are left untold. But the Desolator bawls and cries the dangers of the country from us, the few left of us. Other tribes kill and ravish his women and stake his children and eat his steers and he gives them blankets and sugar for it. We, the poor Flatheads, who never troubled him, he wants now to distress and make poorer.

I have more to say, my people, but this much I have said, and close to hear your minds about this payment. We never begot laws or rights to ask it. His laws never gave us a blade nor a tree nor a duck not a grouse nor a trout. No, like the wolverine that steals your cache, how often does he come?

You know he comes as long as he lives, and takes more and more, and dirties what he leaves.

RACISM

Champaign, Illinois – The band surges to a crescendo and stands aside. Then, with legs flying, emerges the mascot of the University of Illinois, Chief Illiniwek.

Illinois as a state doesn't have any native people left. It took care of its "Indian problem" some years back. But like those exotic people who anthropologists report eat the heart of a deceased victim in order to gain courage, people of the State of Illinois named their football team "The Indians."

Now, in 1970s, native people – and a number of non-Indians concerned with the nature of racism, are questioning the use of racial designations for non-Indian athletic teams. Already, Marquette, Denison, Dartmouth, Stanford – to mention a few – have dropped "The Indians" as their mascots.

The dancing chief at Illinois has been a symbol of the Fighting Illini since 1927. At that time, it was "done as a stunt at the Pittsburgh game," according to Webber Borchers of Decatur, the originator of the tradition. "I really did realize the need for a symbol at the University and if I hadn't done what I did, there wouldn't be a tradition."

Borchers tells with pride of hitchhiking west to the Pine Ridge Reservation to obtain an authentic war outfit, and he claims that it is so authentic it was made by a woman who "had helped mutilate the dead cavalrymen" from the Custer battle.

In addition to securing the Indian as mascot of the Illini teams, Borchers has another relationship with native people in which he takes great pride: "My grandfather was the last member of my family to take an Indian scalp."

Borchers is a member of the Illinois legislature now. He recently shepherded a bill through the General Assembly to permanently preserve the original outfit in a glass case at the University. He first wore it in a parade down New York's Fifth Avenue when UI played Army at Yankee Stadium in 1930.

As to the propriety of the tradition of the Indian mascot, Borchers is adamant: "There was absolutely – ABSOLUTELY – no idea of disrespect intended in any

Hail to the Chief . . . "I put more 'pizzaz' in the dance"

degree. There was never any idea of looking down, or ridicule.

The current Chief Illiniwek agrees with the tradition's founder. He is John L. Bitzer, now "Indian" dancing for his third year. His father was the Chief when the Illini went to the Rose Bowl in 1946-47 – John learned his dancing steps from his father.

Much of his preparation, however, came from his own experience as an Eagle Scout. John added that most Chiefs previous to him learned their dance routines through scouting.

Describing his half-time appearance, John Bitzer admits that most of the steps he uses are "exaggerated. I have to put more 'pizzaz' into the dance for the crowd so that I can be seen from the top rows of the stadium.

Recently, Mrs. Susan Power, chairman of the board of the American Indian Center of Chicago and a Standing Rock Sioux, saw Chief Illiniwek for the first time.

"I was so embarrassed when I saw him," Ms. Power relates. "He was just wildly jumping around." She said she really "felt sorry" for him.

The native students at the University are not organized and maybe aren't even known to each other on the large campus. The registrar says there are 17 of them plus 5 graduate students – but there is no list of names.

Coach Bob Blackman is confident that Illinois will have no complaints against the Chief. "Our chief is a man of great dignity – he is a symbol of leadership and bravery – it's a tribute to the Indian race."

And if a protest is mounted, Legislator Borchers knows where he stands.

"I'll use any political power I can to defend that tradition," he says.

Be that as it may, Illinois could face some problems if a strategy developed by football players who refused to play against Brigham Young University because of its alleged discrimination against Blacks – they boycotted the games – is used. Perhaps some universities who have more consideration for the wishes of native people than Illinois has will refuse to share the field with Chief Illiniwek, or to allow him on their own fields.

Perhaps then the Chief, along with the discarded costume, can be retired – permanently – to a glass showcase in the university museum.

(Thanks to Ray deLong of the Champaign News-Gazette for the information on which most of this article is based.)

RACISM 1972 – NOTES FROM HERE&THERE

School time is coming around soon, and thousands of teachers have worked to develop "lesson plans" on the "Indian unit", most of which will result in something like this photo. Find out what your school is teaching.

Surely some sort of special award should go to the Ezra Brooks Distillery of Frankfort, Kentucky. It made its bottles into the shape of Kachina dolls to promote its sale of bourbon. When there were protests to this sacrilege of using Hopi religious symbols for liquor containers, the distillery shipped 2,000 bottles to Arizona to be sold, then arranged for U.S. Senator Barry Goldwater (who has a large collection of Kachina dolls) to smash the mold on television. Now the bottles have become collectors' items, and sale prices range from $200 to $500 each.

Great Falls, Montana – Piks-ah-ki, or Evening Star Woman, has her portrait on calendars, playing cards and other advertisements. She doesn't like that. And she has filed her protest in the form of a $1-million suit in the U.S. District Court here.

A member of the Blackfeet people, Piks-ah-ki charges that the Burlington Northern Railway Co. has used her portrait and name for a number of years to increase its trade and financial gain – all without her consent.

She asks for damages for invasion and deprivation of her right of privacy and unwarranted exploitation of her personality causing shame, humilitation, disgrace, contempt and ridicule. *(Great Falls Tribune, May 12)*

The "first farm" and "first home and family in Canada" was established in 1610 by a Mrs. Hebert, who arrived in Port Royal (Nova Scotia), according to a syndicated illustrated feature by Johnston, and distributed by the Toronto *Star* Syndicate.

Bones of our Fathers!

Des Moines, Iowa – The curator of the State Museum here said July 18 that he will vigorously oppose any efforts to rebury Indian remains that have been part of Iowa's collection for fifty years. The remains are displayed at the museum and would stay there, said Jack W. Musgrove.

But Maria Thompson Pierson, whose Indian name is Running Moccasins, said she intended to file suit in Polk County District Court to get the bones reburied.

Mrs. Pierson charged the display is "hideous, appalling, disgusting, and morally wrong. There is nothing educational about these displays," she said. "They are just like something out of an Alfred Hitchcock story. I don't see how anybody's dead bones on display are good for anybody."

Musgrove disagrees. He said the displays do serve an educational purpose and encourage interest in Indian people, culture, and heritage.

"These bones were salvaged from the bulldozer at the excavation site," Musgrove said, "and if we hadn't saved them, they would have been scattered by the four winds all over the countryside."

Musgrove said that the finding of the seven graves was important because each person was buried with a shell cross which indicated the Indians may have had some knowledge of Christianity between 600 and 1,000 years ago. He said the early North American Indians left no written records and remains found in graves are the only way archeologists can obtain knowledge of their culture.

Mrs. Pierson says no matter what the historical value, Indians have a right to peace in death, and their bones shouldn't be put on display. "The lands these bones were found on once belonged to my tribe, and the graves could very well be those of my ancestors," she said. "I couldn't rest at night knowing that they were my relatives and I wasn't doing anything about it."

Mrs. Pierson was successful last year in forcing the reburial of some Indian remains dug up in a highway project. The highway ran through a cemetery, and when the bodies were dug up to be removed, one was found to be an Indian. State officials were going to rebury the others, but wanted to put the Indian remains in a museum.

She also has filed a suit in federal court to get her son out of the army.

(Thanks to Charles Schoffner for his United Press International dispatch for this information.)

PEOPLE WHO COLLECT RACIST SOUVENIRS may want to get a replica of the 1873 Springfield rifles used by General Custer and the Seventh Cavalry. Harrington and Richardson, Inc. of 320 Park Avenue, Worcester, Massachusetts 01610, are advertising a limited production of "one only for each man who died at the Little Big Horn in this very limited Custer Memorial Collection." Although the company advertises the gun with a picture of three cavalrymen casually shooting at a group of Indians, it claims it was the "gun that won the West." Seems like they could have picked a more winning general to make that claim for.

NEVADA INDIANS OUT TO END MONKEY BUSINESS AT LAS VEGAS CASINO SHOW

Las Vegas, Nevada – A famed Las Vegas Strip Casino, the Circus-Circus, is under attack by Indian groups in Nevada.

Daily, for the past three years, an act consisting of monkeys, gorillas, orangutans and chimpanzees, dressed in traditional American Indian clothing, has been presented, usually many times each day.

Three months ago, members of the National American Indian Council called upon the owners of the show to stop, but the show-must-go-on philosophy seems to prevail. The show is titled "The Berosini Jungle Fantasy."

Nevada Indians are asking for letters of support from across the continent, since about 90 per cent of the customers of the show are out-of-state. Letters may be sent to the Las Vegas Indian Center, Inc., 215 North Main Street, Las Vegas, Nevada 89101.

(Thanks to the Native Nevadan for this information.)

BOY SCOUTS PLAYING INDIAN, OR INDIANS PLAYING BOY SCOUTS?

Well, the picture is of Scouts pretending they are Indians. But recently, the Boy Scouts of America and the Bureau of Indian Affairs announced the signing of a contract for a program designed to spread scouting on Indian reservations. Looks like they'll be awarding merit badges for the vision quest.

Health:

SPECIAL ENDURANCE AND ALCOHOL INTOLERANCE TIED TO METABOLISM

Mexico City, Mexico – Consider the Tarahumara, native people of old Mexico. For them, running is a principal sport. They hunt deer by running after them relentlessly for a couple of days until the animal drops from exhaustion. They catch wild turkeys by pursuing them until they can no longer rise from the ground in flight.

As a sport, they have team kickball races in which the men cover 100 to 200 miles in 24 to 48 hours of uninterrupted running. Whole families walk 150 miles to have a little visit with friends.

How they do these things has puzzled scientific investigators for years. The Tarahumara diet is not exceptional. They don't have large lung capacities. Their heart and vascular systems are ordinary.

Now scientists at the Oklahoma Center for Alcohol-related Research have come up with a possible explanation that has implications for all American Indians.

The theory, according to social psychologist William Hood, a Cherokee, is that the Tarahumara's advantage is metabolic, that is, having to do with the rate at which energy is burned in the system. The Tarahumaras may be able to store large quantities of energy in the bloodstream, an ability which is translated genetically.

The diet of the Tarahumaras was unchanged for many centuries. Then along came the European influences and the diet changed. Suddenly, the Tarahumara developed "an inordinate appetite for refined sugar and distilled spirits, neither of which ever existed in their natural habitat," Hood says. "In short, a metabolic advantage, probably genetic, is converted to a serious disadvantage by exposure to high-caloric concentrates, with an expectation of obesity, diabetes, and ischemic heart disease."

Many observers have noted the high degree of soda-pop consumption even in isolated northern villages. Problems with alcohol are too familiar to mention. Many Indian communities have an excess of diabetes cases.

Hood poses the question: "Wouldn't it be ironic if something as innocuous as food and drink turned out to have been more damaging to the native Americans than smallpox or firearms?"

(Thanks to Psychology Today for July, 1972, for information.)

First Mesa, Arizona – Eight women health workers travel about the Hopi Indian Reservation each week to visit home care patients. Mrs. Ethelyn Secakuku, a Hopi registered nurse, supervises the Hopi Health and Home Care Program.

The women arrive at each village in a van, fan out and care for bedridden patients, Hopi released from hospital but still requiring medical help. They treat minor illnesses and injuries, alcoholism, mentally ill patients, prenatal mothers and the aged.

The van is equipped with non-prescription medicines and makes a circuit about once each week. Each of the women is trained to give talks to villagers on consumer education, environment, sanitation, baby care, birth control, and nutrition. Each has received four weeks of training at the Indian Health Service's Desert Willow Training Center in Tucson.

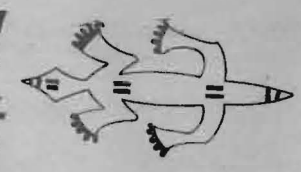
The program began in 1966 as a community action program with Office of Economic Opportunity (OEO) funds. It was taken over April 1 by Indian Health Service. *(Associated Press)*

Phoenix, Arizona – A 15-year medical study of 55,000 Southwestern Indians released by the Phoenix Indian Medical Center shows 272 Indian cases of tuberculosis per 100,000 population have been reported as compared with a national incidence of 32 cases.

Cases of gall bladder disease and cirrhosis of the liver also were reported in great numbers. Indians showed only two cases of duodenal ulcers, a considerably lower rate than is found among the American white male population.

More than 19 per cent of Arizona Indian deaths were reported from accidents. *(Associated Press)*

Navajo Healers Successful Where Medicine Falls Short



Dallas, Texas – The National Institute of Mental Health, a U.S. federal agency that funds numerous projects to improve the delivery of psychiatric services, is paying six Navajo medicine men on an Arizona reservation to teach 12 young Indians the elaborate ceremonies that often cure the mental ailments of Navajos.

And, according to a conventionally-trained psychiatrist involved in the program, there is every indication that the trainees will become effective psychotherapists, able to meet the mental health needs of a growing Navajo population that finds Anglo psychiatry ineffective.

The psychiatrist, Dr. Robert L. Bergman of the Indian Health Service in Window Rock, Arizona, described the unusual program May 4 at the annual meeting of the American Psychiatric Association here.

The program is an example of a growing awareness among Western-trained psychiatrists that the treatment for many mental illnesses must meet the cultural expectations of the patient and that virtually every culture has given rise to healers of some sort who are as effective in dealing with mental problems among their people as are psychiatrists among Westerners.

Dr. Bergman said the Navajo program began when Indian reservation leaders decided something had to be done to increase the supply of medicine men. The remaining medicine men were becoming quite old and a few young men were able to assume the economic hardship of several years in training, traditionally in apprenticeship to an established medicine man.

The program began in late 1969, and will end late this year. Each medicine man has two apprentices who meet with him nightly to learn the elaborate rituals, songs, and sand painting that constitute Navajo psychotherapy. The shorter chants take a full night to perform and must be done with absolute precision to be successful. It takes a year to learn a single chant. More powerful chants last five or nine nights, always with the entire family of the patient present in the medicine man's hogan.

"It seems to me," Dr. Bergman said, "that the ceremony is almost always symbolically appropriate to the case. Pathologically prolonged grief reactions, for example, are almost always treated with a ceremony that removes the influence of the dead from the living and turns their attention back to life."

The effectiveness of any form of psychotherapy, many therapists say, lies not so much in any scientifically provable mechanism of cause and effect – this is lacking for most psychiatric ailments – but in manipulating the patient's mind so that it, in effect, heals itself. If the patient believes strongly that a given therapy will help him, it very likely will, many psychiatrists say.

(Thanks to Boyce Rensberger for his report which appeared in the May 6 edition of the New York Times.)

The Arizona Republic/Forrest Stroup

A Navajo medicine man, lying on a mattress, directs the making of a sand painting, part of three days and three nights of ceremonial songs, painting, and praying to cure patient, upper right, by restoring harmony.

MENTAL HEALTH EXPERTS URGED TO SUPPORT INDIAN MOVEMENTS

Dallas, Texas – A government psychiatrist told a seminar of the American Psychiatric Association meeting here May 3 that Indian movements, not mental health experts, held the key to the future of Indian well-being.

Dr. Carl M. Hammerschlag, a U.S. Indian Health Service consulting psychiatrist in Phoenix, said the Federal Government is still trying to solve Indian problems by bringing the Indian into the mainstream of American society.

"But the mainstream is where the Indians drown," he said. "The solution of the Indian's problems in terms of your own involvement," he told the psychiatrists, "is not to come to the reservation or buy tickets to the Gallup Inter-Tribal Indian Ceremonials. The solution has to be in supporting Indian movements."

During a discussion period, Dr. Arthur L. McDonald of Bozeman, Montana, said there is still a need for mental health experts to come to the reservations to help Indians in the continuing struggle to cope with modern society.

Hammerschlag retorted, **"No increase in the number of psychiatrists, social workers, and psychologists is going to make any difference in what is going to happen to American Indians in the next decade. The way to deal with poverty and institutional racism is not to send mental health services onto the reservation, but for the Indians to become involved in the sense of their own powerfulness and to make some demands."**

Part of the Indian's problem is that he still has not been accepted as part of the American scene, said Francis McKinley of Phoenix, head of the National Indian Training and Research Center.

"While now we are faced with our destiny, faced with our future and dealing with our lives and our children's lives, we are still mere abstractions that scholars very intellectually manipulate around so that we fit their preconceived theories," McKinley, a Ute, told the psychiatrists. *(Associated Press)*

Lethbridge, Alberta – Modern science is behind the times as far as birth control is concerned. Native peoples had their own methods centuries ago. Morgan Gadd, a student ethnobotanist says he was told by elders of the Blackfoot people that families were not permitted to have more than three dependent children at any one time. Combinations of roots and herbs were used to produce birth-control medicines.

Gadd was told that prairie crocus root was used to speed up a woman's labour pains, clematis was used as a dye, and also brewed to make a medicine to treat horses suffering from urine retention. A species of sage was used to repel mosquitoes and flies. Roots of the flowered avens were used for treatment of sore throats and coughts. *(Canadian Press)*

Davis, California – D-Q University has received $40,000 from the National Urban Coalition under its Health Manpower Development Program to explore avenues for preparation of Native Americans and Chicanos for the medical professions. The research program is expected to lead to the establishment of the Carlos Montezuma Medical School.

The funds will be utilized in a series of seminars for experts on medical professions, lay persons, and members of the DQ-U Health Task Force. The seminars will identify medical priorities, sources of future program support, curriculum accreditation, and human resources needed in the medical professions.

Dr. Jose Aguilar has been designated as program coordinator. He is a neurosurgeon who has studied at the University of Colorado, University of California, and McGill University at Montreal. He is a clinical associate professor at Stanford University now.

EDUCATION:

AN OPEN LETTER

To Navajo and
Other Tribal Youth:

Everyone that decided to attend college is there, and the difficulties of becoming assimilated have begun. Some will find different meanings to their education, and others will graduate sometime during the coming year. Again, the problem of where and what to do when one leaves college/school is considered.

I would like to suggest certain schools on the Navajo reservation which have opportunities available for those who are willing to experiment and try something different. (Note: the idea of becoming a "teacher" isn't the most exciting career/opportunity, but the "teacher" in the past/present meaning of the position can not remain if there is to be innovation, and relevance in Navajo education, whereby the Navajo student finds meaning and interest.) With such places as Rough Rock Demonstration School, Rock Point, and Ramah, now is the time to affect a few changes that people in Washington and other bureaucrats have echoed with regard to "Tribal Control."

Each of the schools mentioned have their problems, but there remains one problem that Navajo and other Tribal youth can begin to solve. Each of the schools mentioned, regardless of their innovation, can not interest nor acquire Navajo and other Tribal teaching and administrative personnel who have an understanding of Navajo community needs.

Anglos/non-Navajos will always come to the reservation with their assorted interests. When their interests are inclined toward education on the Navajo reservation, the problem of non-communication between students, curriculum and instructor will continue. When the textbooks, instructors, and the Navajo student are orientated from different opposing cultural backgrounds, relatively little, if anything, can be accompliahsed. Nacajo school boards can think and attempt to think in their children's interests, but their attempts are in vain if the teaching and administrative staff is unfamiliar with Navajo community thought, values, and interests.

There exists some hope in the Navajo youth, who advocate Navajo and Tribal control of school boards, selection of curriculum materials and whatever may affect Navajo education, but when these same young people are controlled by the bottle during weekends, their arguments lose some validity. Also, there are some Navajo and other Tribal youth who remain uncommitted. If these young people would become commited to themselves and become aware and act, change is inevitable for the Navajo Tribe and all other Tribes.

Anglos/non-Navajos will continue to teach that Adams, Jefferson, and Washington were the founding fathers of this country, and speak of this country as a utopia among nations. All the ideal aspects of freedom, equality, peace, and Christianity will continue to be brainwashed into Tribal minds, but little will be said of the actual processes of these ideals, their development and their practices. In essence, the conflict of interests between the federal government and the Tribal people of this land will not be considered relevant to student interests.

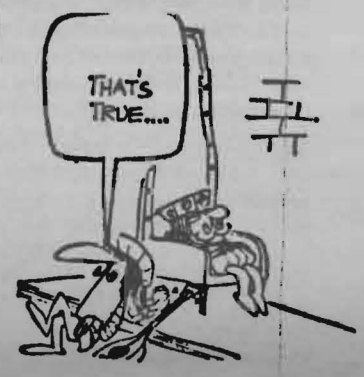
What I am saying is that another point of view is needed, and required to make Navajo and Tribal education relevant and interesting. Navajo and other Tribal youth's involvement should become aware of Navajo and Tribal community needs. Either this, or the Anglos that are now associated to Navajo education must be *re=educated* to Navajo community needs – this would involve learning the language, customs, values and interests. If this is not the case, the statistics for Navajo and Tribal school drop-outs will continue and more than likely will increase.

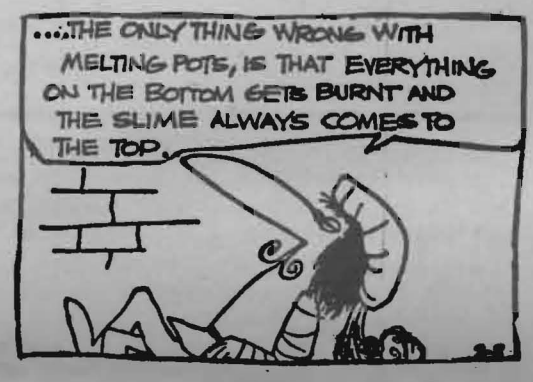
If the idea of assimilating the Navajo and Tribal student to the Anglo mainstream is the purpose behind Navajo and Tribal education, then let "education" remain as it is. If it is contrary to this, the Navajo and other Tribal youth must become aware and involve themselves with that which should be considered Navajo education/tribal education.

Any interested Navajo or Tribal youth should write letters of inquiry and interest to the schools mentioned and others. There will not be a change in the established manner of education until someone takes an interest and attempts. Without an attempt or an interest nothing will happen except the usual.

Louis E. Rogers
Box 57 RRDS
Chinle, Arizona 86503

TRADITIONALS HOLDING ANCIENT BELIEFS EXEMPTED FROM SENDING CHILDREN TO SCHOOLS





Naples, Florida – Judge Richard Stanley of Collier County ruled on July 29th that Bobby Clay, a Miccosukee, will not have to send his five children to the public schools.

Judge Stanley said he had based his decision on the recent Supreme Court ruling that stated that children of the Amish religious sect do not have to attend public schools because it would violate their constitutional rights under the First Amendment. Clay had sought exemption for his children as a follower of the Miccosukee customs.

Clay had been charged by officials of the Collier County School System with violating Florida's compulsory attendance law, which requires all children of 7 to 16 years of age to attend school.

The 38-year-old Clay works as an auto mechanic at a gas-station/general store near the village of Royal Hammock, where about 350 Miccosukee live 18 miles into the Everglades west of Naples. Clay never attended school as the white man knows it, but he speaks some English. His wife, Judy, 37, speaks her own language.

Truant officer Michael J. Gallawayasserted in court that the children were being kept in Miccosukee villages for economic reasons, rather than religious ones. He contended that tourists who paid to visit the villages along route 41 expected to see Indian children playing in the yards, and that the Miccosukees had realized their children's attraction.

Collier County School Supt. William O. Webb had said, "We maintain the position that the compulsory attendance law applies to all people in the county." He denied "picking on the poor Indian," saying he didn't "even know who Bobby Clay was when the charges were filed."

School records indicate 70 Indian children out of 9,443 county pupils attend public school. Several hundred school-age Miccosukees live in Royal Hammock alone. Nevertheless, Dr. Webb said Clay's refusal was a rare case, and few Indians kept their children from school.

In 1964, an Indian reservation school was established in adjoining Dade County. Last spring, however, the Government relinquished its supervision to the Seminole and Miccosukee peoples. Attendance is not compulsory.

Clay emphasizes that his children will not attend any school, reservation or otherwise. "Our God is almost the same as the one in the white man's Bible," he said in halting English. "But we never wrote our beliefs. We must keep them in our heads, and pass them on to our children."

Other factors besides compulsory education laws are encroaching on the Miccosukees. They once hunted and fished in the Everglades and Big Cypress areas, but mushrooming land developments and "flood control" projects of the U.S. Army Corps of Engineers have drained the fertile wet prairies or flooded them, forcing the Miccosukees onto the highway to seek employment.

Hugh Sawyer, an attorney funded by the Miccosukees for this case, also argued that the state law doesn't apply to Clay or Miccosukees because they have never signed peace treaties and have kept themselves intact as a separate nation. "They are a group who refused to die, although the persecution they have suffered is shameful," he said.

Commenting on the case, Hamtpon W. Anderson, director of Indian Health Services for the Department of Health, Education and Welfare in Sarasota – himself a Choctaw – had explained that the Miccosukee religion would conflict with the white man's school.

"Everything they do is associated with religion," he said. "They can't understand why we want to send our children to a school where God is not mentioned or taught. And they don't see why our schools should impose our beliefs on them."

Anderson said Indians also fear their children will become hopelessly confused by the two different societies they would be forced to live in if they had to attend white man's schools.

Supt. Webb concedes there is an "adjustment factor." "They go through it just as well as other races and ethnic groups . . . this is a great melting pot and always has been," Webb said. "We make every effort in curriculum and programs to respect their cultural heritage in the total American way of life."

But to Anderson, Clay's children, ranging in age from 6 to 17, are symbols of a spirit dying out.

"Their way of life is being destroyed and that's the sad thing when you get down to it," he said. "They're diminishing in equal proportion to the environment around them. When the Indian was in power in terms of numbers, he didn't let his way of life encroach on another. They are a live-and-let-live society, and they have much appreciation for the other point of view. They have appreciated our point to such an extent, they're being wiped out," Anderson said.

(Thanks to the Associated Press and New York Times for the information on which this article is based.)

MAY ADOPT INDIAN STUDENT BILL OF RIGHTS TO MEET 'DESPERATE NEED'

Albuquerque, New Mexico – Efforts are underway to finalize an Indian Student Bill of Rights which will go into effect in September throughout all schools operated by the Bureau of Indian Affairs.

Contributors to the joint effort are the National Indian Youth Council, the American Indian Law Students Association, the Harvard Center for Law and Education and the Office of Youth Programs in the BIA.

Youth affairs specialist Bill Pensoneau said genesis of the student rights drive was a probe of conditions at Intermountain Indian School in Brigham City, Utah, by the National Indian Youth Council in 1970, as well as abuses reported at Chilocco School. NIYC filed the first suit in history against the BIA educational system, and has led the thrust for full protection of the person and rights of Indian students around the U.S.

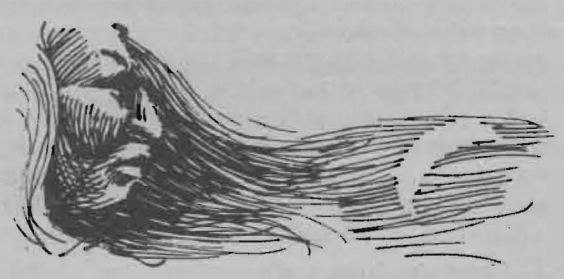
There was, said Hanay Geiogamah, "a desperate need for a document to protect students from decades of abuse and arbitrary humiliating inflictions."

To help implement the Bill of Rights, the AILSA has proposed that it conduct seminars for students and regional workshops and sensitivity sessions for school administrators and management staff.

"Bureau schools teach lessons that come not from the classroom, but from the way young people are treated. What kind of things are Indian students really learning from their school experiences? Things like mistrust, disrespect, pushing themselves to test boundaries and limits which are unhealthy," Pensoneau says.

Major aspects of the preliminary draft are:

- grievance procedures
- abolishing of the demerit and hours system
- abolishment of corporal punishment
- labor would not be allowed as a punishment
- student governments to be involved in major areas
- students to have own political and social clubs
- dress and personal appearance regulations to be determined by student government
- freedom of religion, including Native religions,
- and tutorial services would be available to married students and pregnant girls. *(American Indian Press Assn.)*



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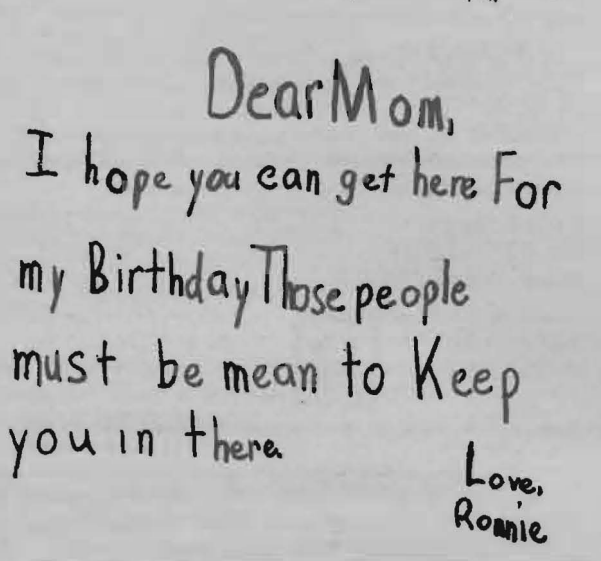


In the summer of 1970, Ana Lou Coelho and her four children left Oakland, California, to go camping on the Yuba River outside of Grass Valley in Nevada County, California.

"It was beautiful and we all loved being on the earth again," Ana said. "I asked the children if they'd like to stay — and they said yes, so after spending most of the summer there, we moved up permanently in September, 1970. I had wanted to get out of Oakland, and get the children out of the city — so it seemed like a very good thing. We were all really happy up there. . ."

One year later — on September 25, 1971, life changed drastically for Ana and her children — Linda, 11; Sheri, 10; Rhonda, 14; and Ronnie, 7. On that day, Ana was charged with second degree murder and held without bail in Nevada County Jail. Her children were sent to stay with their grandmother. She was charged with killing a man she didn't know in a barroom brawl. The man was stabbed to death. Ana had been wearing a hunting knife in the bar the night of his death.

An all-white Nevada County jury found Ana guilty on December 10, 1971. Ana has three Apache grandparents, and one Chicano grandparent.

We met in mid-February, 1972, 25 days after she had been sentenced to life and transferred to the California State Institution for Women at Frontera. She was CIW number 8811.

Ana, five feet tall, her shiny black hair tied in braids on each side of her small olive face, looked about 17 years old instead of 32. She wore a prison uniform covered by a beige prison jacket about three times too big for her. Her room, small and bare except for bed, toilet, sink and desk, was decorated with pictures of her children. It was obvious that they were as much the focus of her life in that small barren room as they had been in their home on the Yuba River.

"I've never been in jail before and to be plunked down in prison is so heavy," she said, her hands shaking as she fixed coffee for both of us in a small automatic pot. "At times I get so close to losing my mind; I think I just can't take it. I'm here for a crime I didn't commit. I guess if I wasn't innocent it wouldn't be so hard, but I just can't accept that I'm really here for something I didn't do. All during the trial I was optimistic because I didn't see how they could find me guilty of something I didn't do. Plus . . . the D.A. had about 30 witnesses and they told 30 different stories.

"The only thing they all agree to was that I had a knife I admitted having. I had my hunting knife strapped on my side, and somebody took it away from me when a big fight broke out. It turned into a brawl — like a free-for-all with 15 or 20 people involved. At this point I was shoved back up against the jukebox. It was like a football huddle only everyone was swinging, including myself. It was during this time the man was stabbed. I had never even seen him until the pictures of him were shown at the trial. I didn't even know anyone had been stabbed until I heard someone yell, 'Someone's been stabbed.' The crowd had already dispersed, and we were standing outside when the police came. I was standing with this friend and someone told the police officer, 'Arrest them two because someone's been stabbed and either one of them did it.' The officer told me to get in the car, which I did."

Ana said she was wearing the knife because she was planning to join her children and another family on a camping trip when she left the bar.

"I always wore Levis, tee-shirt, and a hunting knife on these camping trips," she said. "The knife I used primarily in the preparation of meals, making sandwiches, cutting watermelon or cantelope — just general camping uses. I used it to help skin a rattlesnake once, but I had a hard time as the knife wasn't very sharp."

During the trial, one pathologist testified that it would take an incredible amount of strength to inflict the wound — because it penetrated every muscle and tough tendon and clipped the man's back bone. He was slashed from his chest to his waist. Ana, who's first arrest came with the death, weighs less than 100 pounds. Testimony was contradictory — and even Ana's lawyer, David Kogus of San Francisco, couldn't believe that the jury found her guilty with such scant evidence.

Although Ana maintained hope for her freedom to the very end, she knew the odds were against her, just because of her ethnic background and the attitudes towards her which came out on the front pages of the local paper and in the courtroom.

"The witnesses were so hostile. And the jury seemed disinterested. One lady knitted through the whole trial and another one addressed Christmas cards. I guess they were hostile, too. I wasn't an active member of the community. We lived three or four blocks out of town. We had made friends with a family with seven children and apparently the community didn't like them so they were hostile to me because of our association with them. I didn't know how unpopular they were until the trial. It was also against me that I've been divorced six years and I was on AFDC (welfare). All kinds of negative points. Witnesses said they heard me arguing and saying things in Mexican or Spanish, but I can't neither speak Mexican or Spanish, so whatever I said was in English! It didn't matter to them that I had been past president of the PTA in Alameda, or active with the drug abuse council and the Alameda City Council. None of these things were brought up in the trial. They said I was on welfare, but they didn't say that I had been working with the social worker and he was putting me on job training. I wanted clerical or secretarial work, although I'd like to teach roller-skating. (Ana took third place in the National Roller Skating Meet in 1956 in Richmond, Virginia, representing the Bay Area and California.)

"The jury was unbelievable," her attorney said.

"They were so hostile to her; it was apparent from the first. Ana was disliked in the area because she was close to people in a motorcycle gang who had moved to Grass Valley and terrorized the people. It's a conservative, white, older community of people who had moved out to Grass Valley to escape the cities themselves. I was used to San Francisco juries, and I didn't anticipate or see what a small-time jury would be like. Ana had asked me to get a change of venue and she was right. I should have listened to her. I've been living with this case now and it's really rough. Ana has beautiful children, and comes from a fine family. I feel so strongly about it I don't think I'd go back to Nevada County for another trial.

"There were allegedly two eyewitnesses, but they didn't seem like much to me. And I don't think they're worth much . . . so I would expect that eventually we'll get her out on appeal. I'm confident we'll get her a new trial. I just don't know whether they'll cut her loose or not. I don't know . . . I can only hope.

"I went to New York to talk to the guy who really did it. But he's too scared — he's on parole — and not willing to confess to anything, let alone open his mouth. . . so that's not much help."

"When I first got here," Ana said, "I didn't know anything. Like the first day I went back to my room and it was locked — I went up to the control desk and asked if I could have a key to my door. She just looked at me and said, 'No, we don't give keys.' I said, 'Well, how do I get in?' 'Just tell us and we'll pop your door,' the officer said. I was so scared and ignorant of what I could and couldn't do, I just stayed in my room that first week and went so close to going out of my mind — I was dangerously close to it. I knew I couldn't stay. But then I found out we could go out in the yard — plus I found a copy of the rules and read them and knew more what was going on.

"It's so hard to write to my kids — there's nothing to write but bad things. All I can tell them is someday justice will be done. Ronnie said, 'Those people must be mean to keep you there,' and I just told him, 'They can't help it — they're doing what the court ordered them to do. It's hard for them to understand — I'm innocent, yet I'm being punished for it. It's hard for me to understand too — and I guess I never will accept it. God knows I am innocent — and if I can just maintain my sanity, someday justice will be done. It has to be. I can't stand not being with my children."

(This article is excerpted from a book Kitsi Burkhardt is writing on women in prison, to be published by Doubleday in March, 1973. Permission to reprint should be obtained from the author. We are grateful to Off Our Backs, *a paper for women's liberation, for calling Ana Coelho's situation to our attention.)*

IRONBOUND CELLS & IRONCLAD RULES DO NOT A BETTER (INDIAN) MAKE

Ottawa, Canada — A Cree penitentiary inmate urged a committee of senators on June 22 to broaden their study of parole into a thorough examination of the whole judicial and penitentiary system from sentencing to release.

"You can't take a partial system like parole and look at that," Robert Royer of Drumheller medium-security penitentiary told the senate legal committee. He was accompanied by two fellow inmates.

They told the senators that the whole system of corrections can be made to protect society effectively only by a complete change of attitude, to focus on people rather than prison buildings and bureaucratic regulations.

"Let's be realistic," Royer said. "At this point, we can't abolish prisons. We have to find ways to make them more effective."

Citing the dismal record of rehabilitation in Canadian prisons — 73 per cent of inmates released from prison end up back in the cells again for a new offense — Royer argued that rehabilitation is society's best protection.

"A lot of people think that criminals should just be put away out of sight, which would be fine if it worked as a deterrent," Royer said. "But it doesn't work."

The three well-dressed, articulate men, two of whom have completed a high school education and begun a university degree course while in Drumheller, made a dramatic contrast with the popular image of the "typical convict".

PRISON NEWS

Royer said he barely escaped being branded a habitual criminal at the age of 24. He told the committee he is serving time for theft of $75 worth of copper wire and for parole violation. He was convicted of the theft while on parole after being sentenced for possession of explosives and burglary tools.

The inmates called for a series of changes to make the existing parole system both more effective for society and more credible to the inmates themselves. And they stressed that the system must be geared to motivate and help prisoners prepare themselves to use their freedom responsibly before they are released.

They argued that the parole and penitentiary services should hire a substantial number of ex-inmates who have proved themselves after their release, but also understand the background, the feelings, and even the language of the inmates with whom they work. Penitentiary and parole board staff typically come from the middle and lower middle classes.

The communications gap is even more severe and crushing, Royer said, for the Indian from a rural reserve who enters prison unable to read or write French or English, a victim of race discrimination, utterly crushed by a strange environment and a deeply built-in sense of personal failure and worthlessness.

The men argued that the penitentiary and parole system will not be successful in rehabilitation until it builds the kind of self-help programs inmates themselves are running in Drumheller. But they said they are possible in Drumheller only as a result of the unusual imagination and broad-mindedness of the warden, Pierre Jutras, whom they regard as a unique figure in the Canadian Penitentiary Service. Even under these favorable conditions, they said penitentiary regulations permit these programs to operate only in the inmates' leisure time.

Inmates belonging to the Indian and Metis Brotherhood at Stoney Mountain Penitentiary in Manitoba are involved in a halfway house and release program they have initiated and designed. The program has the cooperation of the federal solicitor-general's department and tries to bring inmates and former inmates into more effective contact with existing and new community resources and resource people.

(Thanks to Stanley McDowell for his report in Toronto Globe and Mail.)

Racism in B.C. prison...

An interview with Clarence Dennis

(Clarence Dennis has spent 14 of his 30 years on this earth in the white man's prisons — many of those years in solitary confinement. He's still straight and clear, and his spirit hasn't been broken.

(In prison, Clarence was president of the Indian educational Club for five years, and was named as a central figure in a peaceful sit-down at the B.C. Pen in August, 1970, which was brutally repressed by the prison administration. This is the first inmate account of that protest and its aftermath.

(Clarence is now on parole and working for the B.C. Union of Indian Chiefs on their law program. He is also a member of the Fred Quilt Committee which successfully caused the B.C. Attorney General to call a new inquest after Quilt died after allegedly being beaten by an RCMP officer.

(This interview was done by The Grape, a Vancouver, B.C., newspaper. It is the testimonial of an Indian man filled with both disgust for the world he sees and hope for the world he knows is possible.)

(We are grateful to Clarence Dennis, and to the Grape, for the article from which this report is excerpted.)

Grape: About a year and a half ago, you came into the public eye as a result of a sit-down in the B.C. Penitentiary. The sit-down developed from an incident similar in many ways to the Fred Quilt case and involved the death of Indian inmate Walton Brass.

Clarence: Yes, there's another incident of people not caring about people. Wally Brass was originally from Saskatchewan, and was transferred to the B.C. Pen from Prince Albert because he led a sit-down there. Now when he got to the B.C. Pen he did his thing, did everything every robot there is told to do, and one day he was up in the fifth tier called 5-B and that was the area he cleaned. He sweeps it up, he mops it, and he dusts the bars, that's his job day in and day out. Suddenly, a fight happens, not involving Wally, nor my younger brother who was on the same tier. When the guards all come rushing up, they arrest all the guys there (by arrest I mean charge them for fighting) and then bring them up to the hole and put them on bread and water.

Now they put them there because they don't know who did the beating. Later on they found out who did it, but they arrested five guys all the same. Now that was on a Friday, and they all stayed up there all weekend and Monday went by and then along come Tuesday morning. Early that morning, Wally Brass got up and asked the guard to get the medical people in the penitentiary. Wally was very sick because his head was hurt and he asked to see the doctor.

Now that's in the morning, and the guard said the doctor only comes up here once a week and you know that blah blah blah . . . Wally says, "Yeah, I know that, but I really have to see the doctor," and the door slams in his face. And where is he? He's in the hole and the hole is just a bare cement tomb with nothing in it. There's no radio, no newspapers, no nothing, absolutely nothing. They slam the door on him and finally 11:00 comes along and he knocks on the door again and he says, "Look, I want to see the doctor and I'm really sick," and the guard says, "The doctor will be here in a few days time, everything will be all right."

Noon hour comes along, and he's practically on his hands and knees now, begging to see a doctor. He was crying and saying that his head was really in severe pain and two o'clock comes along and they open the door and all they see is blood all over the floor and Wally Brass is over in the corner just puking blood. And what the guards do is they think he's fooling to get out of the hole, and they drag him out of the hole and call a "trusty" who does the cleaning and get him to mop the blood up.

They finally took Wally out into the middle section of the prison called the dome and in the dome they looked him over and figured they better take him to the prison hospital. By 2:30 they had him downstairs in the hospital, and the prison doctor finally came at 4:00 and he says get this guy to a hospital real quick because he's dying. But it's too late. At 11:00 that night, Wally died.

During this time, I was before the courts in Nanaimo, and didn't get back until Friday, and when I got there, Deputy Warden Ellis said, "Clarence, . . . um . . . Wally Brass died . . . he had a cerebral hemorrhage," and I said, "Yeah, when did this happen?" He says, "Tuesday night." And I say, "Was his family contacted, was his children contacted?" and Ellis said no. And this is Friday, three days later, and they're going to bury Wally in the prison graveyard because nobody has claimed the body. And I says to Ellis, "How in hell do you expect anybody to claim his body if you don't tell them! He lives in Saskatchewan!"

Why we started the protest was basically against the inhuman operation of the prison. We were tired of participating in their rehabilitation program, so we decided to pull out of it, drop out of it completely.

Clarence Dennis . . . all the Indians are in the shoeshop

We got all the Indian people together and we had a big meeting in the yard, and finally a guy said he was tired of all this nonsense so let's stay out and not go in until they agree to come here and talk to us about certain things about this prison system. For example, we were tired of being treated like animals, denied all the things that every human being should have. We were not political prisoners — usually that's what they do to political prisoners. . . We're just small-time guys that commit B&E (breaking and enterings) and so on in our younger days and we're paying for it with five to ten years of time. We were tired of having to undress totally and touch our toes and they go up our rear ends looking for drugs. Every time they asked me to do that I refused and they sent me up the hole, and I spent all my time there. They said, "Strip" and I said, "To hell with you . . ."

Grape: Approximately how many people were involved in the sit-down?

Clarence: Three hundred and fifty guys, all the Indian people who were there, in fact, all the guys who were out in the yard except ten who went back in for various reasons.

Grape: I understand that a high percentage of the prison population is composed of native people.

Clarence: One of the things we fought against when we started the Indian Educational Club in the B.C. Pen was racism. We formed it to protect ourselves, so it would be a body to represent an Indian person when he comes into jail, assist him to get out, and help him when he does get out, because there was absolutely nothing happening in those areas. All of a sudden, we noticed, hey, how come all the Indians are in the shoe shop? We started calling it "the reservation" because the moment an Indian came into the prison, he was put in the shoe shop. The warden said, "That's not true; we don't put all the Indians in the shoe shop." And we looked around and hey, there's all Indians in the shoe shop. We asked to go other places, but they said, "No dice. You are a very good shoemaker, so I want you to make shoes." Guys asked to go to school and they said, "Fine — do it yourself in the evenings by correspondence courses, but in the day you work in the shoe shop." All this is an obvious attempt to continue the attitude that Indians are so stupid all they can do is make shoes.

The guards themselves have a pretty poor attitude toward Indian people. It's a product of their up-bringing because they went to Western shows and everytime John Wayne shot 10,000 Indians with one six-gun they all used to yell. They were all brainwashed by the history books saying we were a bunch of savages and they watch TV and see Indians being slaughtered and they cheer. I expect them to be pretty prejudicial people, and they are. They haven't let me down in that area.

As far as racism among white prisoners is concerned, they are scared of Indian prisoners. They see us gathering together in a very strong organization; we're so strong we can really shake up the administration, which is something they could never do, because they don't seem to be able to gather together solidly.

Grape: What actually happened during the sit-down and following it?

Clarence: We started at 8:00 in the evening, and after a while the first thing they did was surround us with fire trucks and started hosing us down continuously. The next thing they did was pump the whole yard with tear gas, cannister after cannister, shot indiscrimately. Then they started pumping birdshot out of the shotguns, which doesn't penetrate. It just stings like hell. If you get it in the eye, it can blind you. Then they shot two guys.

One of the things I noticed very obviously was that the guards had been doing a double shift, they're tired, they are armed, they've got automatic weapons — machine guns of various kinds, shot guns with real shells. Their attitude toward us as human beings was nil, we were just animals, and we're spoiling their sleep, so let's start shooting them. But before that happened, we gathered everyone together and said, "These guys are going crazy. The're armed and we're not armed, what are we going to do about it?" And everybody said, "Let's wait and fight another day," because two guys had already been shot. So they went in, but we stayed out in the yard. By "we" I mean the Indian people, till every one went in and we went in last and I was the last person out of that yard.

When we came in, we were told to strip and run ten at a time through a line of guards. Everyone got banged on the head. What happened to me personally was I was the first one brought up to the hole. When they got me up, there were about 60 guards all in a large circle. And they put me in the middle of the circle and said, "Strip" and I said I wouldn't and they said, "Oh yes you are," and they came at me. I can remember my feeling at that point was, "This is it. Game over." There was just me all alone with 60 guards in the hole and not a human being around.

But some guards started saying, "Hey, that's enough," to other guards and there started to be a big split with some guards saying, "Leave him alone; he's not doing anybody any harm," and they started scuffling among themselves, pushing each other around. They said, "For God's sake, strip," but I wouldn't do it so they said, "Well, let him go in the hole, then." This was Saturday morning and it wasn't until three days later that they started bringing guys up, 300 guys on bread and water, 150 at a time. I was there for three months, and three weeks on bread and water.

One of the things they would do to us was open our door — all we have in the cement tomb is a little window four inches long and two inches wide — and they threw cannisters of tear gas in. There'e nothing we could do except throw it in the can and flush, but it gets all over and you heave and cough and there's nothing you can do because there's no ventilation.

Grape: When you were out before on parole, and it was revoked, was this because of activities critical of the parole system?

Clarence: Oh, yeah, it's because one of the things I knocked was the parole system. The first thing I said was I think it's a farce because their concept is once a month you go to the parole officer and he looks at you and he says, "Good morning," and you say, "Good morning," and he says, "How're you doing?" and you say, "Fine," and he says, "Good, come and see me next month." Literally, that's all it is. It's about a five minute encounter. But if you miss one of those — pow — you're back in jail because you've defied the sacred law. "They" are trying to help and rehabilitate you and you Indian didn't show up one time.

Indians aren't getting parole. From 1963 to 1968, 141 Indians applied for parole, and only 21 received it, and of that 21, 10 of them were for minimum paroles (a parole given to inmates who have been refused parole, usually five months for five years served, etc.) In effect there were only 11 paroles for Indians out of 141 applications. I called that racist.

LONGHOUSE NEWS

The Longhouse News is the Official Organ of the Kanonsonnionwe, Kahnawake Branch of the Six Nations "Iroquois" Confederacy, the World's First Constitutional Government, based on Skennen (Peace), Kariwiio (Righteousness and Kasatstensera (Power).

The Longhouse News is edited by Louis Hall, Mohawk Nation, via Box 1, Caughnawaga, Quebec. Formerly a separate publication, it is now included as a part of Akwesasne Notes. This is whole number 80, for July/August, 1972.

EDITORIAL

There are two kinds of Mohawks. There are the Iroquois, who hold their council, rituals, ceremonies, marriages, and funerals in the Long House. Then there are Mohawks who follow the white man's religion, type of government, imitate the paleface society, and still call themselves "Iroquois", not minding the fact that the true Iroquois is a "pagan", according to the priests of the paleface.

The term "Iroquois" was tacked on the people of the Long House – the Kanonsonnionwe – by the French and Hurons more than 300 years ago. They were called Iroquois because of their habit of warning their enemies before they struck – it means "rattlesnake". No doubt the French and the Huron enemies of the Long House meant the term to be derogatory. As the years rolled on, the word "Iroquois" took on a new meaning: that of military defense success against 31 nations, of a proper government, of the Law of Great Peace, forerunner of all constitutions, human rights and proper human relationships. It meant a crime-free society, a genius at organizing and managing the nation and union of nations; if brief – a great culture of the human.

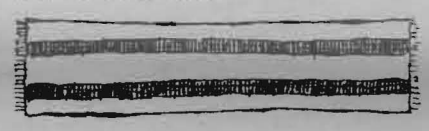
After more than 100 bloody years of incessant warfare against gread odds, the Kanonsonnionwe still stood unconquered. After the French and their allies were vanquished by the joint effort of the Iroquois Confederacy and the English, the white colonies which had been protected by the Iroquois all those terrible years, turned on their erstwhile ally and opened a psychological warfare that is still going on.

It meant nothing to the colonies that the French, then considered the greatest military power on earth, would have crushed the English colonies were it not for the Iroquois. It meant nothing to them that the would not now have a people's government if they didn't have the Iroquois Confederacy as a copy and model. They wouldn't have a declaration of human rights had not the Iroquois shown the way.

The psychological warfare waged against the Red Indians of America is every bit as deadly as the military aggressions of yore. The end results are a destroyed people. The casualties include habitual drunkards, drug addicts, and suicides. The enfranchised (terminated) Indian is a casualty. By joining the white nation, he became a dead Indian. Sure he lives physicallu – as a white national. But he is a national and racial suicide.

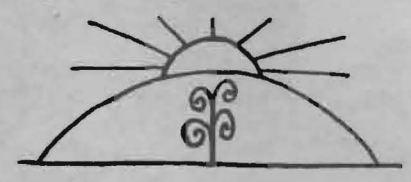
It's these psychological warfare casualties who are impersonating the Iroquois. Mohawks means people who are such by blood. Being an Iroquois is political. It means the union of nations known as the Iroquois Confederacy. It follows that when one leaves the Confederacy, one is no longer an Iroquois.

There are certain laws which govern membership in nations. A U.S. citizen voting in Canada's national elections stops being an "American" the moment he casts his vote. An Iroquois participating in elections devised by the white man stops being an Iroquois. It is called an international law.



Furthermore, the Iroquois Constitution ordains, devises, and directs that each member be named, married, and buried by rites performed in the Long House. This is why an Iroquois who would join another religion stops being an Iroquois. The Roman Catholic or any other church would not allow its members to be "baptised", married, or buried in another church.

There are many folks who have disqualified themselves from the Six Nations Confederacy, but still call themselves Iroquois. They are impostors. On this reserve, they include the Caughnawaga "Iroquois" Police and the Indian Act's band council calls itself "Iroquois" Council though they wouldn't be caught dead in the Long House where the Iroquois belong.



When they accepted the white man's Indian Act (a nation, to be one, makes its own laws), they were denationalized and reduced to a state known as a "band". Since they haven't the courage to renounce publicly the Indian Act (not devised by the Red man), the white man's religious beliefs, stop imitating the paleface immoral society and be reinstated in their own nation, the Iroquois, then they should, at least, have the decency if not the pride, to call themselves by what they are, "the band".

On June 25, some impostors tried to initiate Mayor Drapeau of Montreal and made him an "Iroquois chief" at Frontier Town, a New York state tourist attraction. Fortunately, the Confederacy heard about it and put a stop to it. It's impossible to make a "chief" out of a foreigner. An adoption into any of the Six Nations is only temporary. It shall last as long as the adopted follows the Law of the Great Peace. It can last as long as a lifetime, or as short as the first offense against the Gayanerekowa. None of this is known to the impostors nor is it likely that they care as they go around taking money under false pretences from equally ignorant whites.

This doesn't mean that the Six Nations does not adopt white people. It is a rare occurance. It has to be earned. The adopted changes nation. He severs all connections with his nation, government, religion, etc. The adoption is concluded in the Long House, not at a show place or rodeo such as Frontier Town. It is not a commercial affair. There is no money involved. Mayor Drapeau knew nothing of this. Neither did the impostor group who were going to make him an "Iroquois chief", while not being Iroquois themselves. And what did Mayor Drapeau ever do to merit adoption by the Six Nations Confederacy? In the event he had done them a great turn, would he be ready to renounce the Canadian nation, his religion, society, and the mayorality of the city of Montreal?

It is time the paleface dupes are appraised of this fraudulent practice. It is time for them to learn that the casualties of the psychological warfare have become like themselves, out for the fast buck with no regard for what is right or what is wrong.

The educational system is also to blame for not teaching this very important human condition – the nation and the law of nations. But then even teachers are ignorant, and the Red man is not given the chance to teach.

HISTORY OF THE ONEIDA NATION

by Tehanetorens (Ray Fadden)

As the Revolutionary War progressed, the Iroquois found themselves in a very trying position. Pressure from both white groups was put on them. Long before this they had forgotten the use of the bow and arrow. They now depended upon the powder, shot, and other European commodities for their existence. If these things were kept from them by either England or America, the end would be not far off. It was either fight for one or the other or die!

At a Great Council at Onondaga, the Capital of the Six Nations, they talked over the problem. Some were for helping Great Britain because of the Treaty of Alliance made with her so many years before. Besides, had not the Americans broken the treaty of Fort Stanwix and crowded them from their lands? England promised them that in case Great Britain lost the war, that the Six Nations would be given an amount of land in Canada equal to that lost in their present country. The Oneidas and Tuscaroras, members of the Iroquois League, due to the influence of Rev. Kirkland and the Christian New England Indians who had settled in their country, did not want to fight the Americans. The white men had not yet reached their lands and crowded them off as they had done to the Mohawks. In order for the Iroquois to officially declare war, it was necessary for every state in their union to declare war. According to the Iroquois Constitution, it had to be unanimous.

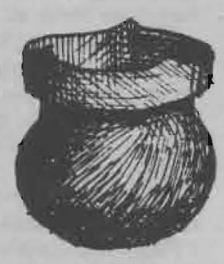
Council after council was held, but all would not agree as to what policy to follow. The Mohawks were for.war. The Onondagas were neutral. The Senecas were lukewarm to either side. The Oneida and Tuscarora Nations sympathized with the struggling colonies. Even within a nation, all could not agree. Finally, Thayendinagea, a Mohawk chief, said, "Let each nation be responsible for its own members. Let each tribe decide for itself what path it will take in this war."

The Oneidas from the beginning resisted the war measure, saying it was unwise and not practical. Their opposition defeated the war measure as an act of the League. Says Morgan, a noted anthropologist, "If the League had been unanimous as under its ancient law, if they had been unanimous against the Americans, it is quite likely that Burgoyne's Campaign would have been a British triumph and that the war would have ended in the success of Royal arms."

The Oneidas sides with the revolting colonists and remained with their allies throughout the war. They shared the respect and esteem of General Washington. The Oneida chiefs and people stood by him in the darkest and most dangerous days of the Revolution. During the war, the Oneidas took no scalps nor did they harm women, children, or old people. The Oneida warriors were amon among the best scouts in the United States Army and they were very useful throughout the war. They were of outstanding service in observing the progress of every British Army from Canada.

These Iroquois showed great personal bravery and on one occasion, they saved the life of General Lafayette. The Oriskany Clan of Oneidas joined General Herkimer on the day of his disastrous battle. They were led by their chiefs, Colonel Honyerry and Cornelius. They fought with great skill and bravery throughout the day.

Congress applauded the Oneidas for their firmness and integrity and assured them friendship and protection for all time to come. The Oneidas, Stockbridge Indians, Delawares, Caughnawagas, Tuscaroras, and other Indians were in Washington's camp. On April 9, 1779, Congress passed a resolution granting commissions of captains to four Oneidas and eight commissions of Lieutenants. The Oneida chief Atayataroughta was commissioned a lieutenant colonel. Other commissions were issued to Oneidas during the course of the war.



Oneidas made great sacrifices during the war. In 1779, British troops burnt their homes, destroyed their fields of grain, and cut down their orchards. The brave people were reduced to poverty, want, and dependence. They were forced to flee down the Mohawk Valley and for awhile, lived in the vicinity of Schenectady, N.Y. They were long in recovering from their depression. Their reward from the generous United States was an amount of money that averaged about fifty cents a person. This was their payment for the destruction of their homes, cornfields, orchards, and for cutting themselves away from their Iroquois brethren. In the end, the Oneidas fared no better than did their brethren who fought for England.

As for the Iroquois who had fought and died for Great Britain, what was their fate? After the war was over and their beautiful country was laid to waste and ashes, they journeyed to Oswego, the supply base of Great Britain. There at Oswego, they were informed that their services were no longer needed and their supplies and provisions were stopped. This was the base ingratitude that the English at Fort Oswego showed their faithful allies. The English Government showed the same ingratitude when at the Treaty of Peace between themselves and the American colonies, they made no provisions nor asked any for the Iroquois who had served them so faithfully. All of their former promises were forgotten. The Indian owners of the very regions over which so much blood had been spilled were not consulted in any of the transactions. Their rights were totally ignored! From the Revolutionary period on, the Iroquois were to see bitter times. They were to be buffeted from pillar to post. Their lands and those things that they held dear, even the graves of their fathers, were to be taken from them until they would hardly have a place they could call their own. As a famous Seneca, Ely Parker, once said, "While living, they are not let alone. When dead, they are not left unmolested."

(More history of the Oneida Nation will be carried on this page in the next issue. Tehanetorens is owner of the Six Nations Museum, Onchiota, New York [near Saranac lake].)

INDIAN AFFAIRS: FROM THE ARCHIVES

"THE GOVERNMENT MADE PROMISES; BUT OUR LITTLE CHILDREN ARE BEING TORN FROM THEIR MOTHERS ARMS." - STAR BLANKET

When the Governor-General of Canada made a trans-continental train tour in 1912, his luxury car pulled to a stop on a Saskatchewan siding on October 19th. An old, old man came to the train, but the Governor-General was "too busy" to see him. Disappointed, he handed a paper to a secretary aboard the train:

"I am Star Blanket, chief of a Cree Band of Indians at File Hills, son of White Calf, a chief who signed a treaty with the Great White Mother, to speak to the Great White Chief who has come such a long way to visit us. A distance so great that we have no way of speaking to you, only when a time such as this comes. We have waited patiently for many years for a chance to speak to someone who would carry a message to the Government and our white brothers in the East.

"The first part of our message, Great Chief, is one of good wishes and peace to yourself, first, and then to the Government. For as I was born with two legs, and as these two legs have not yet quarrelled, so I wish to live in peace with the white people.

"When I was in middle life, the government of the Great White Mother sent some wise men to ask us to give them much land. A large camp of Indians was made near Qu'Appelle, and there the government and the Indians, after much talking, signed a treaty on paper, and much was promised as well. One of these papers has been carefully kept by us, and by it we Indians gave to the government a large tract of land, and held back for ourselves some small pieces as reserves.

"In the treaty we made then, the government promised to make a school for every band of Indians on their own reserve, but instead, little children are torn from their mothers' arms or homes by the police or government agents, and taken sometimes hundreds of miles away to large schools, perhaps to take sick and die when their family cannot see them.

"The little ants which live in the earth love their young ones, and wish to have them in their homes. Surely us red men are not smaller than those ants. For many years, I have not been paid the treaty money. It is not much, only $25 a year. I need it much, as I am now nearly eighty years old and unable to work.

"I do not care so much for myself, as I am nearly finished with life, but for many years, I have had a sore heart, watching my own people nearly starving.

"When will the good white people see down through the clouds from the big hills where they have plenty to the poor Indian on the prairie? The white people have men they send to Ottawa to speak for them, but we have no one. If the government would understand all, I feel sure they would make our life easier.

"And now, Great Chief, we have much that could be said, but I cannot at this time. The buffalo and deer are gone, and our people will soon be hard to find. But while we are here, I would ask the government not to forget their treaty, and to send some honest men to enquire into our troubles, and let us explain them. And then, as the Great Spirit lives, I trust justice will be done."

The paper with those eloquent words was passed on through the bureaucratic channels to the Indian Affairs Branch, and a memorandum was prepared for the Superintendent General of Indian Affairs. He replied to the local agent,

"Her Majesty agreed to maintain a school in the reserve allocated to each band as soon as they settle on the said reserve and are prepared for a teacher . . . but to meet the educational requirements, an industrial and boarding school are in operation . . . I do not see that Star Blanket has any cause for complaint in regard to schools."

The memorandum went on to explain that the rdason Star Blanket wasn't receiving his full treaty money was because two of his children were away attending schools. Star Blanket did have reason for complaint, though – his children had been forced from him by stripping him of his chieftainship, refusing to recognize his band, until he allowed the Government to have his children. These are the letters that were exchanged:

March 14, 1893: The Acting Agent of File Hills reports the slaughter without permission of a cow, one of the best on the reserve, by Chief Star Blanket . . . It was done in the course of an effort made by the band to resist a demand on them to furnish a load of hay required for bedding pigs, kept for the benefit of the Indians. Unless an example be made of Star Blanket, the effect upon his own and other bands will be very bad.

"I have, in accordance with the Department's ruling, instructed that the animal be replaced out of the chief's next treaty payment; however, as he has always exerted his influence in a wrong direction, has already been warned of the consequences of the repetition of such an action, and declares his intention to kill animals when he feels hungry, and has expressed his conviction that the Agent cannot get him removed from office, I am unable to see any way to any other course than to recommend to the Department that he be deposed."

The Superintendent-General then wrote the Governor-in-Council, and an order was officially passed by the Canadian Government:

". . . as this chief has previously transgressed in a similar manner, and he has always been remarkable for unruly and insubordinate conduct, setting a bad example to the other Indians on the reserve, . . . he is unfit for the position of Indian Chief and . . . he is deposed therefrom for incompetency under the provisions of Section 75 (3) of the Indian Act."

Then came the squeeze on his children. Ottawa wrote,

"I enclose you a private letter from Mr. McNeill, showing that he has some hope for securing the children of Star Blanket's band for our schools. You will remember the conversation we had on the subject, when you permitted me to use as a lever, for the purpose, the reinstatement of Star Blanket as chief. Mr. McNeill, however, is only to use this argument as a last resort, and unless he finds it absolutely necessary to promise his good offices only toward Star Blanket's reinstatement after they have sent some of their children to school."

(The correspondence is from the Dominion Archives, Record Group Ten, Black Series, number 422752. The present chief of the reservation carries on with the same alert defense of his people's rights, as did his great grandfather. He is Noel Star Blanket, to whom we extend our greetings, and hope that he is in good health, and with his mind at peace.)

Chief Noel StarBlanket

OLD RECORDS SHOW ABENAKI HERITAGE AND AKWESASNE LAND BACKGROUND

In 1759, in a brutal and treacherous dawn raid on a sleeping Abenaki village, Rogers Rangers slaughtered scores of men, women, and children. Their community was near present day Swanton, Vermont. The Abenaki had been Catholicized, and as the Rangers swept through the village, many fled to the mission church and huddled there behind the altar. Their French priest stood before them with outstretched arms – and he too died with the others in the bloodied church.

Winter was bearing down, too, and after the Rangers left, the survivors councilled and decided to come to Akwesasne, due west 75 or so miles. There they were given shelter.

Vermont was determined to keep Indians out, however, and the Abenakis were unable to return. They stayed at Akwesasne for over ten years – in fact, many married and some families remained even after the main group finally left.

Their stay was not altogether peaceful. In 1769, a delegation of Akwesasne chiefs went to Caughnawaga for a meeting with Daniel Claus, Sir William Johnson's son-in-law and assistant. The main speaker was Atikwatonni. There were two main complaints.

Land which was regarded as part of Akwesasne – and confirmed to them by the French Government, was being taken by British interests. Atikwatonni reminded them:

"Brother! We beg to remind you of what you transacted with the deputies of the Seven Confederate Nations of Canada in August, 1760, near Swegachi (Ogdensburg, N.Y.) In behalf of the Great King of England and the concurrance of the commander-in-chief of his troops then on the spot, you entered into preliminary engagements . . . that provided . . . that during the final conquest of Canada, you would secure to us the quiet and peaceful possession of the lands we lived upon, and let us enjoy the free exercise of the religion we were instructed in.

Atikwatonni went on to complain about the situation with the Abenakis. Recalling that they had asked to stay "only one night", he said that when the mission was rebuilt, the chiefs asked the Abenaki chiefs to collect their people and return. But their trader, one Mr. Hertel, encouraged them to remain and had pulled political strings to get a license from the provincial Governor for both him and the Abenakis to remain.

"They now boast and avail themselves of said paper . . . that they have a better right to live and hunt about St. Regis [the name of the Akwesasne mission. – ed] than we who had nothing to show for our living there. To convince us of their prerogative privileges, they are destroying our people's beaver traps whenever they come across them in the woods, and in short, engross not only ours, but some of the Six Nations Hunting Ground who blame us for it. . . "

Claus wrote Sir William to tell of the meeting. He blamed Governor Carleton for the trouble, saying that he had explained to the governor how the people of Akwesasne had come to possess their lands: "Several years before they had been there, and pitched upon the spot themselves as being within the limits of their and the Six Nations Hunting Grounds." Carleton thought that the Abenekis and Micmacs might get the better of the Iroquois, but Claus had told him with a smile that "they could form an alliance, but that . . . they would not enter so rashly into a war with the allies of the Six Nations . . ."

Nonetheless, Hertel and the Abenakis remained. So did the trouble. Guy Johnson wrote to General Thomas Gage in May of 1770 that:

" . . . dissatisfaction is also manifest among the Indians of St. Regis who are daily in disputes with the Abenakis"

The Iroquois chiefs took their complaints directly to Sir William Johnson at a big Indian Congress at German Flats on July 16-23, 1770. On their way home, they found that the Abenakis were on their way to see Johnson too, and they met with him from August 6-11. But no results.

Another conference was called in Caughnawaga to be attended by the priests, chiefs, and government officials to discuss the troubles. Tension and threats of violence were in the air.

With the wars between the British and the French (fought primarily by their respective Indian allies) only a few years back in memory, Claus also feared violence. If the St. Regis community broke out in war between the Iroquois and the Abenakis, the whole frontier might be at arms again. He urgently wrote Sir William: "I apprehend bloodshed must soon ensue which may be attended with dangerous consequences if not guarded against, to this province in particular, and perhaps to the other colonies in general."

Claus figured that if Hertel would not agitate, the Abenakis would be happy to go home. Thus he called together two judges for a hearing, and the Court warned Hertel of the danger to himself and the public if he went back to Akwesasne. Pleading that all his effects, animals, provisions for the winter – as well as 7,000 French livres – were all there, he was allowed to spend the winter at Akwesasne and he left the following Spring.

The Abenakis returned home as Claus had predicted. But the Abenakis – and those who remained – are a certain chapter in Akwesasne history.

– Rarihokwats

"FAMILY PORTRAIT : NOW WE ARE THE ANC

This photo was taken at a Treaty Day in the early 1920s, and was supplied through the courtest of the Federation of S
Bow, Mrs. Day Walker, Mrs. Mostosacop, Mrs. Takamow, Linda Youngman. Front row, left to right, Chief Hawk, She
This is one of a series of posters available for 50 cents, or 3 for $1, all of a kind or a mixed set, reprinted on heavy pap

ESTORS OF THOSE WHO ARE YET UNBORN"

askatchewan Indians. Back row, from left to right, is Mrs. Kewatin, Mrs. Jack Fisher, Mrs. Mostatch, Mrs. Buffalo
lding Hair, Star Blanket, Pointed Cap, Buffalo Bow, Mostatak Feather.
er with color. Write: AKWESASNE NOTES, Mohawk Nation, via Rooseveltown, N.Y. 13683

South America:

Colombia Trial Reveals Life ('Everyone Kills Indians') on Plains

Anselmo Aguirre and Marcelino Jiminez were fishing in the Capanaparo River in Colombia on Christmas Day, 1967. They spotted 3 canoes, occupied by 18 Indians.

"Let's kill those pests right here, comrade," Aguirre said to Jiminez. But Jiminez responded, "Not here, comrade — some could escape."

They decided to invite the Indians to an abundant feast, to promise gifts, and selected the hut of "la Rubiera" as the site of the mass assassination. The pair gained the Indians' acceptance of the offer, and then hustled cross-country to the hut where they revealed the plan to Luis Enrique Morin, the administrator of the area, who agreed. On the evening of December 27, the Indians arrived, having travelled by river and by land.

The Indians sat on the floor of a corridor, and patiently waited to eat, while Maria Elena Jiminez and Maria Greforia Lopez worked in the kitchen. The meal was served on the table on a large plate. The Indians were unaware that a group of cowboys was hidden away for the ambush.

Morin recounted later that he sounded the signal as the Indians came around the table for the food. Cowboys rushed from the rooms, through windows, blocking doors. The Indians fled in terror. "Well, the first that I killed was a small Indian boy, with a machete. The second we killed with a revolver. The third we killed with Anselmo Aguirre — he was wounded and I finished him off with a knife. And another was a small Indian girl. I shot her twice. Also, I killed a young girl with a revolver and I shot her in the back," Morin says of the episode.

Cupertino Sogamoso was the last to abandon his hiding place. When he arrived in the patio, the panic had already begun.

"I had a machete and I ran behind one who had been shot with a revolver, and when I got him with the machete, I finished killing," he said.

The children of the two women cooks witnessed the whole scene. In the center of the patio, two women were sprawled across the feast to which they had been invited.

Eudoro Gonzalez related that one little girl, about 8 years old, ran into him and pushed him aside. Indignantly he recounted his reaction: "So then I stabbed her with my machete in her neck and she fell to the ground and while on the floor I slashed her three more times. She fell with her mouth towards the floor. At first, she complained because she was only half dead, so that was when I gave her the other three wounds and she finally died. I returned to the house and I met one who was trying to flee. I got her with my machete in the neck and she also fell to the ground. Then I gave her four more stabs and she died. That one didn't complain. From the first hit I gave her, she was quiet. She was about 18 years old. She was wearing a yellow dress and black shoes. . . Later I ate and went to bed."
was about 18 years old. She was wearing a yellow dress and black shoes . . .Later I ate and went to bed."

Two survivors — Antuco and Ceballos — hid in a tree not far from the house where they viewed the slaughter

The New York Times

Jaime R. Pedraza, defense attorney addresses the court. Defendants are at rear. Trial was at Villacicencio.

of their relatives. They later returned to their town of El Manguito to report the killings.

The dead included Ramoncito, 30; Luisito, 20; Cirila, 45; Luisa, 40; Chain, 19; Doris, 30; Carmelina, 20; Guafaro, 15; Bengua, 14; Aruse, 10; Julio, 8; Aide, 7; Millo, 4; Alberto, 3; and an unnamed baby who was being nursed by his mother, Doris.

Still, you could hear some cries from them so "then Anselmo called me so that I would finish off the Indian who was wounded behind the house," Luis Morin declared. "I went and saw the Indian who was face down, trying to stand up. I then stabbed him with a knife in his back, above his left lung. The knife went in about four fingers and then the Indian turned over with his feet in the air and then he died. He was about 24 years old. But I want to add that when I killed the 8-year-old girl, when I saw that she was still alive and as I had no more bullets, I found a machete and I gave it to her with some blows in the neck . . . and as I didn't have my pistol, I also stabbed a little girl of about 7 years with the machete. I hit her first in the neck, because she was running and she thus fell down. That's when I stabbed her — when she was on the ground.

"I didn't know it was wrong to kill Indians."

The following morning was warm. A little after 7 a.m., the men who had slept in the hut went about cleaning up the site. They brought four mules and attached the bodies by pairs onto them, and went to a clearing on the plains where they made a big hole.

Marie Elena Jiminez remembers that in that moment, when they were carrying the bodies, she heard one of them complain and then Helio Torrealba finished her off with a machete on her head, in front, and then she was quiet.

The bodies were piled up, leaves and firewood put on top, and a gallon of gasoline over it all. The pyre burned for more than a day. The murderers then spread bones of dead cows over it all.

At the trial, the accused were frank, even proud of their attitudes:

Judge: *You don't believe that killing Indians is a crime?* **Cupertino Sogamoso:** *I didn't believe it was wrong since they were Indians. The Indians from around there certainly aren't warlike and they don't do anything to the people, but they do kill animals.*

Judge: *Have you killed Indians before?* **Anselmo Torrealba:** *I killed six Indians in 1960, and I buried them in a place called El Garcero.*

Judge: *Is it the custom of your region to kill Indians?* **Eudoro Gonzalez:** *I've heard that Don Tomas Jara ordered Indians killed. That's why I killed those Indians because I knew that the government would not reprimand us nor make us pay for the crime that was committed.*

Judge: *Why did you do it?* **Pedro Ramon Santana:** *I didn't know if it was wrong. . . if I had I wouldn't have done it.*

The three-man jury found the eight not responsible for any crime. The men were freed.

Later the judge announced that he has annulled the verdict, opening the way for a retrial. The tribal leaders from all over Colombia who came to watch the trial could only express disappointment.

(Thanks to German Castro Ceycedo, writing in the Colombian newspaper, El Tiempo, and to Nan Lopez for her translation.)

BRAZILIAN AMBASSADOR DENIES ATROCITIES, HAILS PROGRESS, SCORES U.S.

(NEWSWEEK magazine had an article in its July 3 issue deploring the genocide in the Amazon. To it, the following letter was sent in reply by the Ambassador of Brazil to the U.S.)

Your story strikes me as a passionate and belated plea for inertia and stagnation. . .According to your pseudophilosophy, progress and development are always nefarious and objectionable when they occur in foreign developing lands.

You mention that "In more ways than one, the ambitious project is reminiscent of the winning of the American West." To the best of my knowledge and recollection, NEWSWEEK does not condemn American adventure and pioneering, but possibly indulges in the opinion that the time for pioneering is over. . .

The discredited stories of the extinction of Brazilian Indians [are] a masterpiece of misrepresentation and misunderstanding.

J.A. deArujo Castro
Ambassador of Brazil
Washington, D.C.

ARMED XAVANTES TRIBESMEN DEFEND THEIR HOMELAND AGAINST BRAZIL

Brasilia, Brazil — Three thousand Indians, equipped with firearms, are ready to fight for their territory in the region of the river Das Mortes in the Brazilian state of Mato Grosso, according to a news dispatch from the Brazilian agency J.B.

The agency states that it is the tribe of the Xavantes who are possessed with an extraordinary racial pride and who firmly believe that they should preserve their culture. Apparently, the Xavantes have been preparing for a long time for an eventual battle in defense of their territory which is now being invaded by civilization.

The Indians have resolved to rebel having waited many years for the legalization of their land claims.

The Xavantes are one of the last aboriginal groups who have remained racially pure, avoiding mixed marriages.

In the last few months, the Xavantes have had clashes with the ranchers who have come to their lands, and the Xavantes have begun to form coalitions with groups of the same race who live more to the north.

The information of the Brazilian agency points out that the technicians who have recently visited the region consider the situation every day more alarming and practically insolvable unless the authority adopts the necessary measures to guarantee the Xavantes the ownership of the land they claim.

For his part, Colonel Olavo Duarte Mendes, the delegate from FUNAI, the National Foundation of the Indian, a Brazilian government agency, affirmed that he did not know of any indigenous movement in the area.

(A translation into the Spanish language is available to anyone who has means of circulating this article to Spanish-reading people. Write this newspaper.)

What can be done about the plight of the original inhabitants of the Western Hemisphere and Australia?

First there must be world focus on this human devastation. The United Nations should launch an official investigation under its charter.

But most urgent is the need for a pan-Indian consciousness. There is a special need for a fact-finding commission composed of American Indians to travel to South America and Australia and observe the situation first hand. This mission could form the basis for communication and common effort among Indian people in all these countries.

— Ralph Nader

— Ato Pando

Our People . . . members of the Piaroa tribe

The Pacific Peoples:

A Tiwi drawing from the South Pacific

Canberra, Australia – An act allowing the Australian Government to tear down the Aborigine Embassy here was proclaimed law despite appeals made to the Queen of the British Commonwealth not to proclaim the law. Five policemen and nine demonstrators were injured when police moved in on the Aborigines and their supporters.

Nine people had been injured when the tent was torn down the first time, and over 200 persons had come to re-establish it. It stood for 40 minutes before it was pulled down by police.

The embassy – a dozen tan-and-orange tents, was established earlier this year after the rejection of an appeal by Aborigines whose tribal lands are threatened by mining development.

The camp, which began with two Aborigines spending the night on the lawns of Parliament on January 26, had grown to nine protestors and had become something of an institution, complete with garden parties, speeches, and confrontations with politicians.

For a time, the government appeared unable to do anything about the sit-ins, but on May 11, Interior Minister Ralph Hunt said the government would introduce legislation to ban the encampment.

The protest group held to their stand of not backing off. The longest resident of the encampment, John Newfong, had said, "They'll have to carry us off to get rid of us." He said the encampment is in protest of the Australian policy which "disallows aborigines legal rights to land and settlements, and makes no provision for compensation of any kind for those whose land is not returnable."

The Aborigines want Australia's northern territory to be an Aborigine state with a fully responsible Parliament made up predominately of Aborigines. Aborigine population outnumbers whites seven to one in the territory.

They liken their state to an aboriginal Israel, providing a spiritual identity for all the dispossessed Aborigines of Australia. They also want the preservation of all sacred sites throughout Australia, which in the country's northern region includes many uranium leases.

For the land not returned to them, the Aborigines want $6-million and an annual percentage of the gross national income, which they would use to develop the northern territory.

The Aboriginal Embassy's letter to the Queen said that if the new legislation allowing the government to tear down their embassy were made law, "it is likely to result in a serious abrogation of the rights of all Australians, whether Aboriginal or otherwise, to bring before the federal Parliament a continuous peaceful protest. We therefore appeal to your Majesty as Queen and the ultimate source of protection, to direct His Excellency, the Governor-General, Sir Paul Hasluck, that upon such time as the proposed ordinance is presented to him for promulgation, he reserve the promulgation of it for Your Majesty's pleasure."

The letter, which was reported to be a source of extreme embarrassment to Prime Minister William McMahon's government, says that Australia is one of the few countries in the world without any sort of civil rights bill and that racial discrimination is not outlawed. Australia is under criticism from other Asian countries for their racist policies, and this year was host of the SEATO meetings. The Aborigine Embassy site was in view of the conference meeting rooms.

The Aborigines pointed out, in their unsuccessful bid to the Queen, that the Aborigines are "the only indigenous people of the British Commonwealth who have not yet been granted, by any act of Parliament, legal title to traditional reserve lands or compensation in some form for those lands not returnable."

(Thanks to the British newspaper, The Manchester Guardian, for this information. A complete statement on the land situation of Australian Aborigines – even more desperate than that of aboriginal people in Canada and the U.S. – is in a pamphlet by A. Barrie Pittock, "Aboriginal Land Rights" available from this newspaper for 25 cents. It was published in Copenhagen, Denmark by the International Work Group for Indigenous Affairs)

Churchman questions freedom for Tasadays.

The Tasadays of the Philippine Islands will be left to live in the future as they have in the past, safe from the contamination of civilized life.

The proposal may seem at first a romantic and idyllic idea. We approve as we would the preservation of the Tasmanian tiger, or any other interesting species of wildlife. . .

But a question comes. One suspects that few of the civilized authorities who wish to preserve the Tasaday people in their aboriginal state would choose to leave an infant of their own in the jungle community as they might happily leave a puppy.

The puppy, indeed, might be better there. The forest clearing might give the puppy all that is needed for the full expression of its being.

But as to the human baby, one might wonder whether the aboriginal life, physically hazardous . . . and mentally not much beyond the ape, is in fact the ultimate glory, the summum bonum for which we must at least strive.

True, we can recall multiple occasions when primitive people were ruined by contact with outsiders. And we can contemplate only with irony the possibility that Tasaday children could be civilized sufficiently to fight in some future Vietnamese war.

But to think of the ills of civilization is not enough. Since the dark primeval past, when no human being had ever known an existence beyond the present scope of the Tasadays, man has enlarged his life with art and sculpture and music and poetry, with faith and hope, with the visions of prophets and the insight of seers, with the agony and the ecstasy of his striving and his dreams. . .

Something great has been lost to human life when we would sacrifice the heritage of Phideas and Plato, of Michelangelo and Beethoven, of Abraham Lincoln and David Livingston, of Martin Luther King and Cardinal Leger, to gain the untroubled content of a retarded child.

Is that the best we can do for the Tasadays, or any other primitive people, just to shut them out from the family of man, to preserve them as rare exhibits in their natural habitat, born free and left alone?

(This comment by Ernest Marshall Howse, a former moderator of the United Church of Canada, appeared in the *Toronto Star.)*

Newsmen, seeing the warm hospitality and greeting given to Manuel Elizalde, a Philippine government official and industrialist, said that the "primitives regarded him as a god."

CAVE–DWELLING TRIBESMEN "DISCOVERED" BY ECSTATIC SCIENTISTS

Tasaday Forest, Philippines – Perhaps you saw the TV special. Or read about it in *National Geographic* or even your local paper. The "Last Tribes" had been discovered. They were "Stone Age people" found living in caves.

Led by Manuel Elizalde, presidential assistant for cultural minorities, by Charles Lindbergh, noted American aviator and conservationist, Kenneth Maclcish of *National Geographic Magazine*, a 47 member expedition invaded the peaceful rain forest where the Tasadays lived last March.

Anthropologist Carlos Fernandez came back to describe the cave dwellers as a friendly, peaceful people who wear leaf clothing, use stone tools, and survive on palm piths and various flowers they forage from the mountain.

Speaking in a Malayo-Polynesian dialect, the Tasadays said they love their place in the forest and never want to leave. They are gentle, and move through the jungle with extraordinary ease – leaping from tree to tree, sliding down vines, bounding down grassy trails.

Anthropologists were ecstatic about the "discovery". "We think they are the only people ever discovered actually living in caves," Elizalde said.

Elizalde went on to say that the decision to make contact with the group was made because the forest is being approached by logging roads. He encouraged President Ferdinand E. Marcos to proclaim about 50,000 acres of the mountain forest land as a permanent reservation for the Tasaday tribe and the more numerous, slightly "more advanced" Manobo Blit tribe. Marcos said the land would be free from "entry, sale, lease, exploitation or other disposition," the Philippine version of "as long as the grass grows, the rivers run, etc."

What the papers and TV did not say was that much of the land development on Mindanao, the island on which the Tasaday forest is located, is by large American plantations: Dole Pineapple, Del Monte, Standard Fruit, Goodyear, Firestone, B.F. Goodrich all have their plantations all over Mindanao on fertile arable land, with no less than 10,000 hectares each. Statistics indicate that only about 15% of the income from Mindanao is for local people.

And interestingly enough, Elizalde himself is not only the protector of the Tasadays, but is also a Harvard-educated heir to many of the large lumber and cattle interests on Mindanao which are threatening the very existence of the Tasadays.

(Thanks to John Nance of the Associated Press and Kalayaan, a Philippine movement newspaper, for the information.)

WHITE AUSTRALIANS FRET AT LINK-UP OF ABORIGINES WITH CHINESE

Melbourne, Australia – A party of 20 Australian aborigines from all walks of life was invited by China to visit their country, all expenses paid. Some Australian Government officials see the invitation as a maneuver by the Chinese to infiltrate the aboriginal civil rights movement.

Prime Minister William McMahon is having trouble explaining the visit to the Australian people, especially since the Chinese have refused to accept the Australian trade mission.

The invitation comes just at a time when a political groundswell seems to be growing among aborigines. Any increase in aboriginal radicalism or militancy following the group's visit will probably be credited to the Chinese influence.

A high official in one of the state ministries for aboriginal affairs says, "Quite frankly, I don't think [China] has the slightest interests in the aborigines themselves. They're just using them to score political points."

For the Australian government, which refuses to recognize aboriginal rights, such an accusation is interesting indeed.

(Thanks to the Asian News Service special dispatch to the Christian Science Monitor for the information used here.)

the struggle for Puerto Rican independence

(Often there are valuable lessons to be learned from looking at other people, other situations. Indians are not the only native people who are having their troubles – and the U.S. or Canada are not the only nations who cause troubles for native peoples. What happens in Hawaii, in Puerto Rico, in Australia, in New Guinea – even to poor white people in Illinois – is of consequence to us all.)

"If the United States takes Puerto Rico to the brink of statehood . . . it would be better that we crumble into the sea."

– Lolita Lebron, 1972

San Juan, Puerto Rico – Perhaps most Americans give little thought to the island of Puerto Rico. And most native peoples on the mainland may think of Puerto Ricans as some sort of foreigner.

But the people known today as Puerto Ricans are "Indians" too, native peoples who were colonized – many of whom are now struggling to return their land to a free national state.

Puerto Rico is an island, 100 miles long and 35 miles wide, located at the northeastern end of the Caribbean Sea. One third of its four and a half million people live in the United States. The country is a commonwealth of the U.S., "freely and voluntarily associated with the U.S. under its Constitution," as the *Information Please Almanac* puts it.

The island was "discovered" by Columbus in 1493, on his second voyage to this hemisphere. The yoke of Spain remained over the island until September 23, 1868, when 700 small farmers, slaves, and peasants took over the town of Lares and set up a provisional government. *El Grito de Lares* (the shout of Lares) was the first major attempt at liberation.

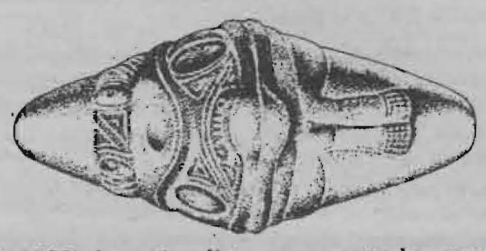
After much struggle, Spain was forced to grant Puerto Rico a relatively large degree of autonomy, which was enshrined in the Constitution of November 25, 1897. Under the terms of that constitution, the people of Puerto Rico elected deputies to the Spanish Cortes, acquired the freedom to trade with all the countries of the world, and exercised important powers of self-government. Spain was not allowed to modify the status of Puerto Rico without the consent of the Puerto Rican Parliament.

However, the freedom was short lived. On 25 July, 1898, the island was invaded by the armed forces of the United States, which placed the territory under military occupation, dissolved the Parliament, and established U.S. rule by force of arms. When Spain lost the Spanish-American law, the status was made quo.

The general in charge: General Miles, of U.S. Plains War fame.

Eugenio Maria de Hostos, a Puerto Rican patriot, observed at the time that U.S. seizure of the island was not legal. "Puerto Rico is a legal entity and can not be stripped of any of its prerogatives as a nation by a war which was not of its making." His argument was also used by Campos in a plea before the U.S. Supreme Court in October, 1935. Spain could not cede Puerto Rico because Puerto Rico was not a "negotiable entity," he said.

From then until 1930, the independence movement grew slowly, but was hampered by moves on the part of the United States. In 1914, the House of Delegates, at that time the only body elected by the Puerto Rican people, sent a "memorandum to the President and the Congress" rejecting the imposition of U.S. Citizenship and the elimination of Puerto Rican citizenship. But in 1917, the Jones Act was passed, giving Puerto Ricans American citizenship – and the right to be drafted into military service – whether they wanted to be U.S. citizens or not. "American Indians" were similarly forced into compulsory citizenship in 1924.



But in 1930, the nationalist movement took a new turn. Don Pedro Albizu Campos, fresh out of both Harvard and the U.S. Army, was named president of the eight-year-old Nationalist Party.

The Nationalist Party had worked out a platform of non-cooperation with the empire: they opposed compulsory military service, avoided participation in the electoral process, fought laws imposed by the U.S.,

But in 1936, Albizu Campos and seven others were arrested and accused of conspiracy to overthrow the U.S. government in Puerto Rico. The orders from Washington, signed by Franklin D. Roosevelt were, "Eliminate the patriots, and don't ask me for any more instructions." General Winship was then ruler of the island.

A year after the arrest of Campos, the Nationalist Party organized a demonstration to protest the sentence imposed on him. It was March 21, 1937, and the march was to go through the streets of Ponce, a city on the southern coast of the island, winding up at the cathedral. Half an hour before the demonstration was due to start, government troops tried to no avail to intimidate the hundreds of people who had gathered. When the moment came for the march to start, the officers gave orders to open fire on the crowd. Twenty-two people were killed, and more than 260 wounded. The event is known today as the Ponce Massacre.

Campos was let out of jail in 1947 – and in the same year the government passed a law which would give five to ten years in prison to anybody who even talked about the independence issue. There were riots in the university and recruiting continued for the movement just the same – but underground.

On October 30, 1950, again in Ponce, an attempt was made to arrest the leader of the Nationalist Party in the area. When friends came to help him, government forces opened fire on the people. The news spread rapidly, and townspeople took over the city. Four thousand National Guard troops were called into the city, and eventually quelled the rebellion.

Lolita Lebrón . . . "for the freedom of my country"

Two days later, two men decided that the situation in Puerto Rico – until that moment kept out of the news – had to be brought into international view. Oscar Collazo and Griselio Torresola went to Washington, where they attacked the White House, the residence of President Truman. Torresola was killed, and Collazo was imprisoned.

The next day, government forces on the island, using machine guns, bazookas and tear gas, attacked the residence of Campos and arrested him. He was accused of 12 violations of the "gag law" and was sentenced to 79 years in prison, 53 of those for declaring himself against the colonial status of Puerto Rico.

More than 2,000 arrests followed – 32 people were sentenced to life imprisonment.

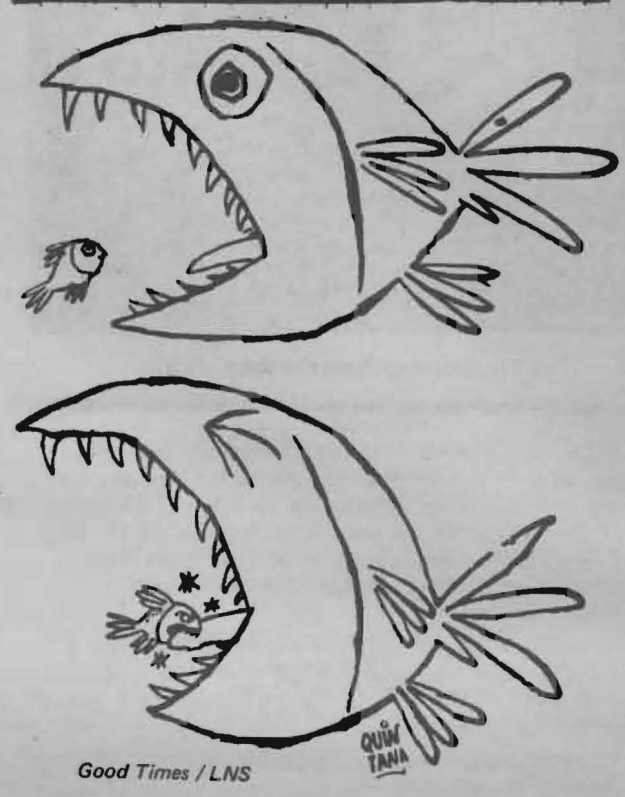
Things were quiet for a few years. Then on March 1, 1954, Lolita Lebron and three Puerto Rican men entered the visitors' gallery of the House of Representatives in Washington. She pulled out a .45 pistol and a Puerto Rican nationalist flag and started shooting. Five members of the House were wounded – and the quartet was arrested.

In Lolita's purse, the authorities found a note: "Before God and the world, my blood cries for the independence of Puerto Rico. My life I give for the freedom of my country. This is a cry for victory in our struggle for independence which for more than half a century has tried to conquer the land that belongs to Puerto Rico . . . "

The Roman Catholic Church, once a handmaiden of colonialism in Puerto Rico, is now an outspoken ally of the independence group. Bishop Antulio Parilla-Bonilla has published an educational packet, *Puerto Rico, Showcase of Oppression,* which is distributed by Latin America Publications Service, Box 12056, Mid City Station, Washington, D.C.

"Puerto Rico is not an appendix of Miami Beach nor a county of Florida somehow left behind in a state of underdevelopment. It is a full-fledged nation with language, culture, and values," the Bishop says.

In the early 1950s, when the United Nations was dealing with the question of territories and colonies, the



Good Times / LNS

U.S. was let off the hook in regards to Puerto Rico by arguing that the island was not a colony, but was a commonwealth.

Henry Cabot Lodge, then representative in the UN for the United States, told the General Assembly of the UN that he was authorized to say "on behalf of the President (of the United States) that if, at any time, the Legislative Assembly of Puerto Rico adopts a resolution in favour of more complete, or even absolute independence, he will immediately thereafter recommend to Congress that such independence be granted."

But in the 1956 elections, the majority party in Puerto Rico, the Popular Democratic Party, included in its platform a call for greater self-government. It won the elections, and the legislature adopted a resolution asking the U.S. Congress to grant a broader measure of self-government. The Fernos-Murray Bill was introduced in Congress to comply with the wishes of the Puerto Rico legislature, but the President did not make any move to support it, three departments of his cabinet opposed it (State, Defense and Commerce) and it was never adopted.

The movement seemed to slow, and then in the 1960s, it began again – this time with students in the fore. Right-wing ROTC cadets provoked pro-independence students at the University of Puerto Rico by waving American flags – and received a response of having the ROTC building burned. And the movement was on again.

Last September 12, the 63rd annual U.S. Governors' Conference was staged in San Juan. The governors came for a sunny vacation, as do many other wealthy Americans. But they were greeted with over 100,000 independence supporters marching through the streets of San Juan shouting "Yankee Go Home". The demonstration also celebrated the 90th anniversary of the birth of Don Pedro Albizu Campos, who died in 1965.

The march was organized and built by two pro-independence groups, MPI (Movimiento Pro Independencia) and PIP (Partido Independista Puertoriqueno).

Guerilla activity is starting to spread on the island. During the "Miss USA" pageant on May 23, a bomb went off in a plush San Juan hotel, causing several hundred thousand dollars of damage. A note signed by the CAL (Armed Commandos for Liberation) said the strike was aimed against U.S. "cultural aggression" and promised more of the same whenever other "insults to our people are planned."

And the movement is growing in New York City, too, where hundreds of thousands of Puerto Ricans live, unable to support their families in the growth of U.S. industries on their island. Wages are about one-third U.S. standards, and Puerto Ricans are exempted from benefits of the minimum-wage laws. Many give it a try in New York City, where a number of activists have been jailed, some for draft resistence, others for alleged bombings.

One such person is Carlos Feliciano, recently found innocent of bomb charges in New York City. He was held for $275,000 bail, the highest in New York State history, and was held for sixteen months in the Bronx House of Detention. He was only ten years old when he witnessed the Ponce Massacre. "I saw brothers and sisters killed right in the street," he says. He was a helper of Campos, too. "We walked up and down our roads trying to tell our country, our people, about the truth, and about our history and our culture."

Feliciano cites statistics to support his position. The U.S. military has nine bases and 25,000 servicemen on the island, owning 13% of the island's useable land. There are 185,000 Puerto Rican families without houses. 40% of the people have no jobs.

American firms in Puerto Rico do well. Investments are now well over the $1-billion mark, and yield on the average 30% of the capital invested. American concerns are exempt from all taxes, corporate or personal, for a period ranging from 12 to 17 years. And yet average income of the inhabitants of the island is half of that earned by residents of the State of Mississippi. There is a monopoly designed to keep things the way they are: Puerto Rico must depend entirely on a U.S. market, and must carry all goods imported from the U.S. in ships of the U.S. merchant fleet. As a result, the average price of goods and basic commodities is about 25% above New York City prices.

"In my country, the TV, the radio, and the newspapers all belong to the Americans. They make their own rules. They control the minimum wage from Washington. The power is in the hands of a little group of North American millionaires and a group of smaller Puerto Rican millionaires. The basic rules and laws are made in the United States, in the Congress."

Even in New York, the living conditions for Puerto Ricans is none too good. And those Puerto Ricans who do make it economically are still subject to racist attitudes.

John Carro is a judge in New York's Criminal Court. But he says, "When I take off those robes, when I go home, I'm treated just like any other Puerto Rican – because this is a racist society." (In speaking before a seminar on relations between the legal system and minority communities, he said that all judges should spend a week in jail before they sentence anyone.)

Of the million-and-a-half Puerto Ricans on the mainland, one million live in the metropolitan New York area, concentrated in the slums of East Harlem, the lower east side, and the South Bronx. The average family income in East Harlem is $3310 per year compared with the city average of $6098 and unemployment is high. Only 3% of all Puerto Rican youths go to college.

Humberto Pagan . . . Canada refused to extradite him for trial under American law in Puerto Rico lest he be assassinated or tried unfairly

In March of 1971, there were riots at the university, and two policemen were killed. One person charged with the killing of one policeman was a strong spokesman for independence, Humberto Pagan. He fled the country, illegally entered Canada, and was arrested near Ottawa.

In hearings regarding his deportation to the U.S., two professors of the University of Puerto Rico testified that it would be certain that Pagan would be assassinated before he ever reached trial, and failing that, the trial would be unfair. Witnesses told of supression and brutality, of the hatred of the police commissioner of the "independistas".
During the hearings, the families of two Canadian diplomats and an employee of the Canadian consulate in San Juan were returned to Canada because of the discovery of plots to kidnap the women and children while the extradition hearings were going on.

But Carleton County Judge A.E. Honeywell became the first judge in Canadian history to refuse an extradition request by the American government. He agreed that Pagan could not receive a fair trial, and when the U.S. Government announced it would appeal his decision, Judge Honeywell released Pagan on $1,000 bond.

"That's a laugh . . . this guy thinks we're Indians!"

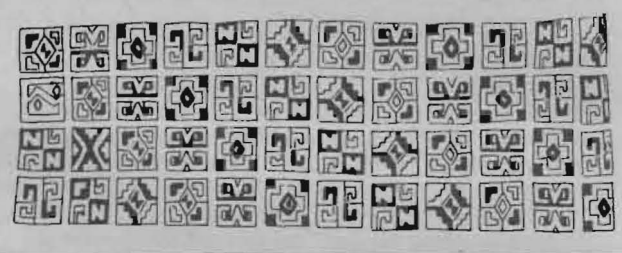
Over the years, the Boriquen native people have changed as they have mingled with slaves and conquerers who came to their shores. They became impressed with the Spanish language and heritage, just as their brothers on the mainland became impressed with English and the American heritage. It is ironic that it has been a common oppression that has brought them back to a struggle not unlike that of many nations of native people – to be free to walk their own path in their own nation.

(Thanks to Liberation News Service and the North American Congress on Latin America for their information.)

Carlos Feliciano . . . "it all belongs to the Americans."

(A United Nations document, A/8441, entitled "The Colonial Case of Puerto Rico, is available in both English and Spanish. It is a text of a memorandum submitted to the UN on August 17, 1971, by Ricardo Alarcon, Cuban representative. Write Office of Public Inquiry, United Nations, New York 10017.)

(A mainland-based Puerto Rican movement organization is The Young Lords Party. Their national headquarters is at 352 Willis Avenue in the Bronx, N.Y. 10454, where they publish a newspaper, Palante.)



THEY ONLY FOLLOWED THE LAWS OF THEIR FATHERS

(Native peoples of North America are not the only ones affected by the disease of "civilization". Sometimes by seeing the situation of others, our own situation becomes more clear.)

Nairobi, Kenya, Africa – Two tribal elders are awaiting death by hanging here despite their plea that they did no more than carry out the laws of their fathers. They have been caught in Africa's rush toward modernization.

They admit their deed. They killed a relative, a son-in-law of one, the brother of the other – in accordance with what they say is the traditional law of the Marakwet tribe. The victim was a murderer.

Now they have been condemned to death in accordance with the basic English law that prevails in independent Kenya. It is a law they do not accept.

British and American law have evolved from the folkways of those people. African law has evolved from the culture of African people. But now British law has been imported to Africa and imposed upon the traditional peoples.

At independence, the New African leaders could have thrown out the colonial law and reverted to the old tribal laws. But they did not. They wanted to create a unified state, and unity would be held back if each small tribe practiced a law of its own.

There was another reason. The new leaders consider themselves "modern", "educated" men and in their view much of traditional tribal law was not "civilized."

But the use of European law has not been absolute. There has been an attempt, both in colonial days, and now, to bend the European law to accommodate some of the traditional tribal law. If this were not the case, the legal system would be so alien that the people would attempt to ignore it. As a result, conflicts arise between the law of England and the law of the tribe.

The case of the Marakwet elders illustrates this. The Marakwet are a tribe of 80,000 people who live in western Kenya high on the Elgeyo escarpment, which is a wall of the Great Rift valley. They raise cattle, sheep, goats, and grow millet and corn.

On March 17, 1971, Kap sirir rap Koech, better known as Chelimo, a thin, short man of 55, had a quarrel with his wife. She struck him on the head, and he killed her, presumably by beating her to death. Chelimo hid in the bush.

According to Kirop Rap Katamet, the 60-year-old father of the murdered woman, "My daughter's son came to the house at 8 a.m. and told me that his mother had been killed by his father. I cried and I stayed home for three days."

While Kirop waited at home, Kibor Arap Koech, 50, and Chebet Arap Koech, about 18, the brothers of the murderer, hunted through the bush for him. They found him on the fourth day.

A public gathering of elders assembled in the village of Kilangata.

"I went to Kilangata and found about 40 people," said Kirop, the father. "I sat down. One man . . . stood and said that it was better for us to kill this man. Another stood and said that if somebody kills another one, it is better for him to be killed. All the people there agreed."

Chebet, the younger brother, brought Chelimo, his hands tied, into the assembly. The elders gave their judgment which was accepted by both families.

Both Kirop, the father of the murdered woman, and Kibor, the older brother of the murdered , picked up large stones. Chelimo, still tied, was held face downward on the ground. His relatives brought the stones down and smashed the back of his head. The assembly and the relatives had followed Marakwet customary law.

But Dr. B.E. Kipkorir of the University of Nairobi's history department, who used to be a Marakwet, said that "people are not killed for killing others" in Marakwet society. He said the murderer is only forced to pay a heavy compensation to the victim's family.

The trial was held last October in the high court of Eldoret. Judge K.G. Bennett, a white man presided.

Under the penal code, Bennett said, "the fact that they may have believed they were entitled to kill the deceased according to customary law would not afford any excuse for the crime."

(Now, civilized law will prevail. Sentenced by a man they do not know, an anonymous executioner will place a rope around the neck of the accused men, and will strangle them by hanging. These are modern days.)

(Thanks to Stanley Meisler of the Los Angeles Times for his July 13 report on which this article is largely based.)

TUMBLEWEEDS . . . by Tom Ryan

LOVE-LIFE PROBLEMS AGAIN, EH.
UH-HUH...NO A GOOD GOOROO WHAT KIN HELP ME?
NO, LIMPID LIZARD. THAT'S THE OTHER KIND OF INDIAN. WE DON'T HAVE GURUS
SHUCKS
THAT C'LUMBUS RILLY FOWLED THINGS UP!
5-27

THE REPLY OF COCHISE

"The sun has been very hot on my head, and made me as in a fire; my blood was on fire, but now I have come into this valley and drunk of these waters, and washed myself in them and they have cooled me. Now that I am cool, I have come with my hands open to you to live in peace with you. I speak straight and do not wish to deceive or be deceived. I want a good, strong, and lasting peace.

"When God made the world, he gave one part to the white man and another to the Apache. Why was it? Why did they come together? Now that I am to speak, the sun, the moon, the earth, the air, the waters, the birds and beasts, even the children unborn shall rejoice at my words. The white people have looked for me long. I am here! What do they want? They have looked for me long, so I came! I was going around the world with the clouds, and the air, when God spoke to my thoughts and told me to come in here and be at peace with all. He said the world was for us all; how was it?

"When I was young, I walked all over this country, east and west, and saw no other people than the Apaches. After many summers, I walked again and found another race of people had come in to take it. How is it? Why is it that the Apaches wait to die — that they carry their lives on their fingernails? They roam over the hills and plains and want the heavens to fall on them.

"The Apaches were once a great nation. They are now but few, and because of this, they want to die and so carry their lives on their fingernails. Many have been killed in battle. You must speak straight so that your words may go as sun light to our hearts. Tell me, if the Virgin Mary has walked throughout all the land, why has she never entered the wikiups of the Apaches? Why have we never seen or heard her?

"I have no father nor mother; I am alone in the world. No one cares for Cochise. That is why I do not care to live, and wish the rocks to fall on me and cover me up. If I had a father and mother like you, I would be with them, and they with me. When I was going around the world, all were asking for Cochise. Now he is here — you see him and hear him — are you glad? If so, say so. Speak, Americans and Mexicans. I do not wish to hide anything from you nor have you hide anything from me; I will not lie to you — do not lie to me."

why am I worth so much? If I am worth so much, why not mark where I set my foot and look when I spit?

"The coyotes go about at night to rob and kill; I cannot see them; I am not God. I am no longer chief of all the Apaches. I am no longer rich; I am but a poor man. The world was not always this way. God made us not as you; we were born like the animals, in the dry grass, not on beds like you. This is why we do as the animals, go about at night and rob and steal. If I had such things as you have, I would not do as I do, for then I would not need to do so. There are Indians who go about killing and robbing. I do not command them. If I did, they would not do so.

"My warriors have been killed in Sonora. I came in here because God told me to do so. He said it was good to be at peace —

COCHISE

Cochise, the great southwestern chief, was a Chiricahua Apache. He was taller than most people, broad shouldered, deep-chested, his face intelligent with black eyes, large straight nose, very high forehead, thick black hair. White men who met him said he was gentle in his manners, and very neat and clean in his appearance. When Americans first came to Arizona, Cochise had welcomed them. The harmony was short-lived; the ensuing battles were devastating.

Cochise sent a messenger in 1871 to the Star Chief at Santa Fe, General Gordon Granger, informing him that he would meet him at Canada Alamosa to talk peace.

Granger arrived in a six-mule ambulance with a small escort, and Cochise was waiting for him. Both men were eager to get the matter settled. For Granger, it was an opportunity to win fame as the man who took the surrender of the great Cochise. For Cochise, it was the end of the road: he was almost 60 years old and very tired; streaks of silver dominated his shoulder-length hair.

Granger explained that peace was possible only if the Chiricahuas agreed to settle on a reservation. "No Apache would be allowed to leave the reservation without a written pass from the agent," the general said, "and permission would never be given to go on any kind of excursion across the line into Old Mexico."

Cochise replied in a quiet voice, seldom gesturing. [The reply is in the box on this page.]

When the discussion came around to a location for the Chiricahua reservation, Granger said that the government wanted to move the agency from Canada Alamosa to Fort Tularosa in the Mogollons. (At Canada Alamosa 300 Mexicans had settled and made land claims.)

"I want to live in these mountains," Cochise protested. "I do not want to go to Tularosa. That is a long way off. The flies on those mountains eat out the eyes of the horses. The bad spirits live there. I have drunk of these waters, and they have cooled me. I do not want to leave here."

General Granger said he would do what he could to persuade the government to let the Chiricahuas live in Canada Alamosa with its streams of clear cold water. Cochise promised that he would keep his people there in peace with their Mexican neighbors, and he kept his promise. A few months later, however, the government ordered the removal of all Apaches from Canada Alamosa to Fort Tularosa. As soon as he heard the order, Cochise slipped way with his warriors. They divided into small parties, fleeing once again to their dry and rocky mountains in southeastern Arizona. This time, Cochise resolved, he would stay there.

In the Time When the Corn is Taken In (September, 1872) Cochise began receiving reports from his lookout that a small party of white men was approaching his stronghold. The lookouts reported that Taglito, the Red Beard, was with them — Tom Jeffords. Cochise had not seen Taglito for a long time.

Back in the old days, Tom Jeffords contracted to carry the mail between Fort Bowie and Tucson. Apache warriors ambushed Jeffords. And then one day, the red-bearded white man came all alone to Cochise's camp and with no show no fear whatsoever, Taglito walked over to where Cochise was sitting, and sat down beside him. Taglito Jeffords told Cochise he wanted a personal treaty with him so that he could earn his living carrying the mails.

Cochise was baffled. He had never known such a white man. There was nothing he could do but honor Taglito's courage by promising to let him ride his mail route unmolested. Many times afterward, the tall red-bearded man came back to Cochise's camp and they would talk and drink tiswin together.

Cochise knew that if Taglito was with the party coming down the mountains, they were searching for him.

Cochise . . . "I will not lie to you — do not lie to me."

Then he rode down with his son, Naiche. Dismounting, he embraced Jeffords, who said in English to a white-bearded man in dusty clothing: "This is Cochise."

Cochise was not surprised when Taglito called him a general. He was Oliver Otis Howard.

"Buenos dias, senor," Cochise said, and they shook hands. "Will the general explain the object of his visit?" Cochise asked in Apache.

Taglito translated the words.

"The Great Father, President Grant, sent me to make peace between you and the white people," General Howard said.

"Nobody wants peace more than I do," Cochise assured him.

Howard suggested that the Chiricahuas could live better if they would agree to move to a big reservation on the Rio Grande.

"I have been there," Cochise said, "and I like the country. Rather than not have peace, I will go and take such of my people as I can, but that move will break up my tribe. Why not give me Apache Pass? Give me that and I will protect all the roads. I will see that nobody's property is taken by Indians."

Howard was surprised.

"Perhaps we could do that," he said, and then went on to point out the advantages of living on the Rio Grande.

Cochise was no longer interested in the Rio Grande.

"Why shut me up on a reservation?" he asked. "We will make peace. We will keep it faithfully. But let us go around free as Americans do. Let us go wherever we please."

Howard tried to explain that the Chiricahua country did not belong to the Indians, that all Americans had an interest in it.

"To keep the peace," he said, "we must fix metes and bounds."

Cochise could not understand why boundaries could not be fixed around the Dragoon Mountains as well as on the Rio Grande.

"How long, General, will you stay?" he asked. "Will you wait for my capitanes to come in and have a talk?

"I came from Washington to meet your people and make peace," Howard replied, "and will stay as long as necessary."

General Oliver Otis Howard remained in the Apache camp for eleven days, and was completely won over by the courtest and direct simplicity of Cochise.

"I was forced to abandon the Alamosa scheme," he wrote afterward, " and to give them, as Cochise had suggested, a reservation embracing a part of the Chiricahua Mountains and of the valley adjoining on the west, which included the Big Sulphur Spring and Rodgers' Ranch.

By law, a white man must be appointed agent for the new reservation. For Cochise this was no problem; there was only one white man that all the Chiricahuas trusted — Tom Jeffords.

In the spring of 1874, Cochise became very ill from a debilitating disease. Cochise grew so weak and was suffering from such intense internal pain that Jeffords decided to ride to Fort Bowie for the surgeon.

As he was preparing to leave, Cochise asked: "Do you think you will see me alive again?"

Jeffords replied with the frankness of a brother: "No, I do not think I will."

"I think I will die about 10 o'clock tomorrow morning. Do you think we will see each other again?"

Jeffords was silent for a moment.

"I don't know. What do you think about it?"

"I don't know," Cochise answered. "It is not clear to my mind, but I think we will, somewhere up there."

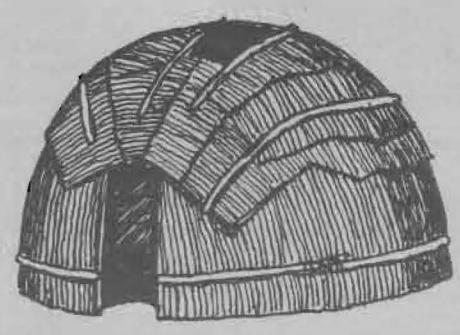
Cochise was dead before Jeffords returned from Fort Bowie. After a few days, the agent announced to the Chiricahuas that he felt it was time for him to leave. They would not hear of it. Cochise's sons, Taza and Naiche, were especially insistent that he remain. If Taglito deserted them, they said, the treaty and promises made between Cochise and the government would be worthless. Jeffords promised to stay.

(Jefford's administration of the Apaches lasted only four years and in 1876, the agency was closed, and the Apaches were ordered to go to San Carlos. That led to the heroic resistance of Geronimo — and ten more years of warfare.)

(This is an excerpt from the best-selling BURY MY HEART AT WOUNDED KNEE, by Dee Brown, to whom we give our deep gratitude for his words and support.)

SOME THOUGHTS... by Vine Deloria Jr.

The minute we began to raise significant ideas about what American society is, a book called *Bury My Heart at Wounded Knee* came out and immediately close to 400,000 Americans grabbed it. The people who read the book were sorry about what happened to the Cheyenne Indians a hundred years ago, but would not confront the very real problem that the same thing is happening right now on the riverbanks in the state of Washington. Indians are being shot and brutalized in the state of Minnesota, Indians are being deprived of their water and land in Arizona and Nevada. There has been overwhelming recent brutality in South Dakota, California, Nebraska.



Following *Bury My Heart at Wounded Knee,* there has been an almost deliberate effort by the media to cover up what we are doing in the Indian movement. It's significant that *Memoirs of Chief Red Fox,* which was simply a thirty-year-old book that had been copied on a Big Chief Tablet to give it authenticity, could have gone for almost two years without anyone in American society challenging the reality of Red Fox. The media snapped this up and the "author" went all over the country telling about his experiences as "Buffalo Bill's Indian" and alleging to be a living remnant of the people who had been at Little Big Horn. I mention these two books for a specific reason: to show the reception they received when they tried to raise issues that are of fundamental significance to American society.

Let's take the reception the Indians have received when they have tried to raise issues and transfer it over to the Black experience. Let's suppose that after the controversy in Little Rock, the Birmingham bus boycott, the efforts of Martin Luther King and other Black leaders to raise issues, the American public had turned away to put all their attention on a book called "Bury My Heart at Jamestown," which recited all of the brutality against slaves from 1607 to 1609. At this point, all the whites in the country promptly vow that should they ever come to Jamestown in 1609, they're going to raise the issue with Captain John Smith. Meanwhile, out comes "Memoirs of Chief Field Hand," who claims to be Nat Turner's nephew, and who has copied 13,000 words of *Uncle Tom's Cabin.* The American public takes him to its heart, asks him all about the problems in Little Rock and Birmingham, and promptly says, "Well, let's get on to Women's Lib."

I think that you can see that American Indians and the civil rights movement received quite different receptions. What does this difference mean?

I think that it reveals a fundamental difference between the things the Indians are saying and the issues they are raising from what the rest of America considers social movements. I don't think that the American people are ever going to listen to the Indian, not because they are guilty about what happened one hundred years ago, for they'll recall we got in some pretty good licks too, but because what we are saying challenges two fundamental laws of the American people. One is the firm belief that the American people are the natural product of what God intended evolution to be – that all previous civilizations coming before America had value only as they helped to produce American civilization.

There is no way, in terms of the present social movement, that the American people or the American government can justify what it was all for. The usual interpretation is that the resources of the land had to be developed and the American people were God's chosen people to do it. When you look at the Comstock Lode, where only 25% of the silver was recovered, at the early oil fields where only 13% of the oil was recovered, at the destruction of the forests, you realize that what has been done in America has not been the most intelligent natural development of man's evolution, but a series of acts that can be categorized as criminal – if not crimes against the people of this country, certainly crimes against the earth.

Christianity has told us that this world is not the real world, but a testing place for another world. All we have to do is to follow the doctrines and orders of a certain group of people and understand that whatever appears to happen in this world isn't really happening and has no real significance because we are preparing for another world.

Now this is the fundamental difference between the Indian community and all other groups of American society. American Indians have not rejected this world as the real world. Whether there be another world or an infinite series of worlds is not our concern, but since this world has been created, it is our responsibility to have a relationship with everything in this world.

As you go through American history, you don't see a group of brilliant philosophers sitting down in Independence Hall to write the document of the ages; you see instead a group of landed people with strong material and economic investments trying to compose a document to protect their property rights. At each period that the document must be reinterpreted to include more of humanity, the American people run away from that document as fast as they can. If you look at the last twenty years, you will see that every time the Constitution has been mentioned as something the American people should live up to, there is an incredible scurrying around to avoid having to do so.

I see no meaningful way either for American Indians to enter the modern social movement or to solve the basic problems of America. The white man, and sometimes the leaders of the Black community, cannot bring themselves to the reality of humanity. Every time an Indian tries to raise the concept of land or the concept of a community, he is buried in the white man's fantasies. To reexamine the experience of mankind in terms of a universe that is alive and not dead is asking too much of the American people.

(These thoughts are by Vine Deloria, Jr., whose books and articles have been a valuable contribution in providing a philosophical base to the Indian movements. He is a frequent public speaker, and the thoughts expressed here are excerpted from a talk he gave on an American campus this spring.)

The present ecology movement is not about the inherent right of the river to exist because it's a river. It is not concerned about man's responsibility to the creation of the universe. In the American tradition, today's ecologists are seeking only the further transformation of existing resources and are not attempting to have a relationship with those resources themselves. You can clean up the Columbia River or the Hudson River, but unless you understand what that river is, and your responsibility to it, you are merely balancing the cost benefits of using the river one way against the cost benefits of using it another.

AUGUST 1972

I WONDER IF THE GROUND HAS ANYTHING TO SAY? I WONDER IF THE GROUND IS LISTENING TO WHAT IS SAID? I WONDER IF THE GROUND WOULD COME ALIVE AND WHAT IS ON IT? THOUGH I HEAR WHAT THE GROUND SAYS. THE GROUND SAYS, IT IS THE GREAT SPIRIT THAT PLACED ME HERE. THE GREAT SPIRIT TELLS ME TO TAKE CARE OF THE INDIANS, TO FEED THEM ARIGHT. THE GREAT SPIRIT APPOINTED THE ROOTS TO FEED THE INDIANS ON. THE WATER SAYS THE SAME THING. THE GREAT SPIRIT DIRECTS ME, FEED THE INDIANS WELL. THE GRASS SAYS THE SAME THING, FEED THE INDIANS WELL. THE GROUND, WATER AND GRASS SAY, THE GREAT SPIRIT HAS GIVEN US OUR NAMES. WE HAVE THESE NAMES AND HOLD THESE NAMES. THE GROUND SAYS, THE GREAT SPIRIT HAS PLACED ME HERE TO PRODUCE ALL THAT GROWS ON ME, TREES AND FRUIT. THE SAME WAY THE GROUND SAYS, IT WAS FROM ME MAN WAS MADE. THE GREAT SPIRIT, IN PLACING MEN ON THE EARTH, DESIRED THEM TO TAKE GOOD CARE OF THE GROUND AND TO DO EACH OTHER NO HARM....

Young Chief of the Cayuses

SASKEHA (Mohawk)

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1676: Alderman, a traitor to King Philip's men, stole away from camp and offered to lead the English to the Wampanoag hideouts. 6	1790: Treaty of New York. Although no complete surrender, the Creek Nation ceded strips of land between Ogeechee and Oconee Rivers and received perpetual guarantee to their remaining hunting grounds -- a guarantee that was not kept. 7	1953: House Concurrent Resolution 108 advocating termination of Indians adopted. 1970: Puyallup Indians led by the elected tribal council and Bob Satiacum set up a camp on the Puyallup River in Washington State and began fishing in order to re-establish their tribal fishing rights. 1	1675: Boston, Mass., authorities were shocked by the Nipmuck attack on the town of Mendon and sent a mission to the Nipmucks to try to commit them to peace, but they were attacked in an ambush by the Nipmucks. The survivors fled to Brookfield which was immediately beseiged for 48 hours. 1867: Some 1,000 Oglalas and other Lakota under their leader Hump attacked Fort Phil Kearney. 2	1778: Nimham, chief of the Wappinger Indians, living along the Hudson River in New York State, tried to recover Indian land from the English. He fought on the American side during the Revolution and was killed at the Battle of Kingsbridge on this date. 3	1953: Public Law 280 presented to the President providing for the transfer of civil and criminal jurisdiction to California, Nebraska, Minnesota, Oregon, Wisconsin from reservations with only consultation, not consent, of the tribes affected. 4	1763: The Battle of Bushy Run -- a British force led by Colonel Bouquet defeated the forces of Pontiac and lifted the seige put upon Fort Pitt. 5
1521: The end of the battle for Tlaxcala. The Aztecs had fought against Cortez and his men for 85 days, losing over 117,000 men. Only about 30,000 men remained in the nation. 1946: Indian Claims Commission established to quiet all Indian claims for land and unjust acts by making cash payments. 13	1680: News came to Santa Fe that a war party led by Pope of the Tewas was marching upon the town. 14	1846: Gen. Kearney occupied Santa Fe. While Kearney was making a speech promising New Mexico's white citizens protection from all Indians, the Indians drove off several hundred head of the Army's horses and cattle. 1876: The U. S. Congress on this date passed a law allowing the Powder River Country and the Black Hills to be stolen from the Lakota Nations. No treaty covered this action. 15	16	1765: Britain signs peace treaty with Pontiac, ending his struggle for liberation. 17	1862: Little Crow, a Santee chief, began hostilities against the whites of Minnesota. The Sioux living on reservations in Minnesota were plagued by crooked traders and an indifferent government. Confined on the reservation, his people were starving when government rations did not arrive. When Merrick, a white trader was asked for credit, he retorted, "Let them eat grass." Two days later Merrick was found dead -- with grass in his mouth. 18	19
1794: Battle of Fallen Timbers. Tecumseh's Indian scouts, along with Blue Jacket, Shawnee commander of the united 1400 warriors, met Major Anthony Wayne in a large clearing on the Maumee River. Retreating to a British fort lower on the river, Tecumseh found that his British allies would not open the gates for them to enter. 20	1895: Death of Eli Samuel Parker, Senecs of the Wolf Clan, civil engineer by profession. He fought with Grant in Wilksburg and wrote the declaration of surrender which Lee and Grant signed to end the Civil War. 21	22	1862: Sioux attacked the Big Stone Trading Post 70 miles south of Fort Abercrombie, in retaliation for the lack of annuity payments from the U.S. government as agreed by treaty. The Indians were near starving as government agents had abscounded with food, supplies and money. 1954: Act passed terminating federal recognition of Klamath Reservation in Oregon. 23	1970: Fifty Indians took over Mt. Rushmore National Memorial in South Dakota's Black Hills to protest policies on the return of the nearby Lakota land taken for a gunnery range, and to press for speedy settlement of the claim to the sacred Black Hills. They also demanded a hearing with Secretary of Interior Walter Hickel. 24	25	26
27	1858: Eleazar Williams died near Hogansburg, N.Y. Believed to be heir to the French throne & placed as a child with Indians for safekeeping during the French Revolution, he was head of the American secret intelligence corps during the War of 1812. He helped cause the Oneida Nation to be removed to Green Bay, Wisconsin, from their homeland in New York state. 28	1907: "The Disaster". 35 Caughnawaga Mohawk men were killed when a span of the Quebec Bridge on which they were working collapsed into the St. Lawrence River. 29	1813: Fort Mims Massacre: Creek Indians with the British in the War of 1812 swarmed Fort Mims on the Alabama River taking its defenders by surprise. 30	1970: Lumbee Indians of North Carolina refused to send their children to newly integrated schools to prevent "anglication." 1970: Niagra County Court decision gave white residents of trailer courts a ten-day ultimation to leave the Tuscarora Reservation after being ordered to leave by the chiefs, and after a noisy "corn roast" demonstration by the people. 31		

THIS CALENDAR will be published in 1973 by White Roots of Peace. It will have photos, art work and additional material. Readers are invited to send in additional dates to be remembered, explanations of events and surgestions to:

Doug & Connie Bradway
AKWESASNE NOTES
Mohawk Nation
via Rooseveltown, N.Y.
13683

SEPT 1972

Salmon coming up river

moon moon

Sah-T-sub [Squa-Li]

'They made us promises, more than I can remember, but they never kept but one. They promised to take our land and they took it.'

CHIEF JOSEPH
Nez Perce

GERONIMO
Apache

LONE WOLF
Kiowas

RED CLOUD
Sioux

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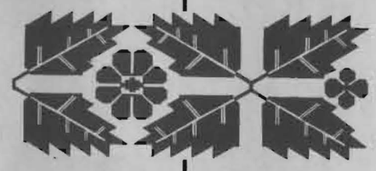
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1855: General W.S. Harney attacked Brule camp at Blue Water Creek, just off the North Platte, east of Fort Laramie. Over 100 Lakotas were killed, and many women and children were taken captive. **3**	1841: Pre-emption Act throws Western U.S. open to settlement without protection to Indian lands. 1886: Geronimo, Apache, and his band surrendered after years of heroic efforts to remain a free people. The Captives were sent to St. Augustine, Florida, as prisoners of war. **4**	1877: On this date, the great leader Crazy Horse was murdered at Fort Robinson by soldiers who were attempting to imprison him. He was 35 years old. He had never been in battle, and had surrendered only because of the starvation and suffering of his people. **5**	**6**	1763: Sir William Johnson enters a council of friendship with the Iroquois Confederacy. 1855: Pizhiki, chief of the Chippewa Nation of Wisconsin, died on this date. He was known as Buffalo to the whites, and lived at what is now Buffalo, N.Y. **7**	1755: Hendrick, a Mohawk chief, was killed for fighting for the English at the battle near Lake George, New York. 1756: Col. John Armstrong led a force against Captain Jacobs, a Delaware chief, at Kittaning, Pennsylvania. After a hard battle, the Delaware leader and his entire family were wiped out. **8**	1970: Police with tear gas drove out a group of Puyallup Indians who had set up camp and were fishing on the Puyallup River. Arresting 60 and dispersing everyone, police then destroyed the camp with bulldozers. Months later, the BIA admitted that the Indians were on their own land. **9**
10	1711: Tuscaroras, Pimlicos, Cothechneys Corees, Mattamuskeets, Matchepungoes attacked villages of Roanoke, Green County, and farms along the Neuse and Trent Rivers. 112 settlers were killed. The Indians were protesting an invasion of their lands, and actions of violence against them. **11**	**12**	1621: Date of treaty of peace supposedly signed by Obbatinua, a Massachusetts chief with Miles Standish...the date of the treaty, however, is eight days before Obbatinua's first first meeting with Standish. Treaty was signed at Plymouth. **13**	 **14**	**15**	1868: Battle of Beecher Island: combined attack by Lakota, Northern Cheyenne and Arapaho men killed 5 and wounded 18 out of a party of 51 white adventurers, buffalo hunters, and Indian fighters led by Major Forsyth. Roman Nose was mortally wounded, however. He had prophesied his own death, for his medecine had been spoiled before the encounter. 1893: 100,000 home seekers invaded the 6,000,000 acre Cherokee outlet in Indian Territory (Oklahoma) while title was still held by Indians. **16**
1868: Roman Nose passed into the spirit world as a result of wounds received the day previously. 1969: Six Indians from Red Cliff Reservation in Wisconsin were arrested for fishing in Lake Superior. **17**	1675: Wampanoag - Nipmuck coalition of King Philip's followers trapped a provision train in the Connecticut River Valley and killed 68 colonists, "the very flower of the country", as one recorder wrote. 1763: More than 300 Senecas, aiding Pontiac liberation efforts, struck at the supply line to Detroit and ambushed a wagon train and a troop of soldiers on the portage road around Niagara Falls, killing 72 officers and men. **18**	1790: United Indian Nations led by Tecumseh, declared war against the United States. Included were Mingos, Miami, Wyandot, Delaware, Potawatomi, Shawnee, Chippewa and Ottawa Nations. **19**	**20**	1906: Chief Joseph, Nez Perce, died in exile in Nespelem, Washington. **21**	1783: Acting under the 9th Amendment to the Constitution, the U.S. claimed sole right to regulate trade and affairs of Indians who are not members of a state. The Amendment prohibited all persons or states from making settlements on lands inhabited or claimed by Indians or accepting land gifts without consent of the U.S. Government. 1970: Puyallup Nation set up another camp along the Puyallup River in defiance of authorities and a court injunction. **22**	1969: Washington State's Sportsmen's Council passed a resolution asking that the governor and state fisheries director rescind special agreements with the Indian fishermen, and declared if they would not do so, the council would initiate legal action. **23**
1824: The General Council of the Cherokee Nation passed a law making it unlawful for white men living in the Nation to have more than one wife, or to make use of her property without her consent. **24**	**25**	**26**	1850: Oregon Donation Land Law passed authorizing each settler to receive 320 acres plus 320 acres for his wife, with no regard to Indian ownership. 1909: "Willie Boy Manhunt" begins. Willie Boy, a Paiute, killed an elderly man and took his daughter as his wife. They headed out across the desert on foot, a posse in pursuit. **27**	1970: Indians of All Tribes on Alcatraz received a 30-kilowatt generator from the First Unitarian Church of San Francisco after the Nixon Administration had ordered the electrical supply to the occupied island cut. **28**	1642: Rene Goupil, a French missionary who abused the hospitality shown him by the Mohawks, spied on them for the French military. The Mohawks killed him for his treachery. 1875: American Horse, an Oglala Sioux chief who fought with Sitting Bull to keep illegal roads from being built through Lakota land, was killed at Slim Buttes, South Dakota. **29**	1809: Treaty of Fort Wayne. Governor Harrison with presents and cajolery, induced the Delawares and Potawatomi Nations to cede 3 million acres of Indiana land to the U.S. in return for $7,000 cash and an annuity of $1,750. Tecumseh contended the signers had acted without authority, and demanded the agreement be nullified. **30**

Samer är också indianer

OUR PEOPLE IN STOCKHOLM

Stockholm, Sweden — A large delegation of Native People from North America attended the alternate conference to the United Nations Conference on the Human Environment here in June. Commentary from the Swedish press is excerpted:

Iroquois delegates included Dewasenta, Eel clan mother from Onondaga, Kanatakeniate of Akwesasne Mohawk Wolf Clan, and Sawatis of the Snipe Clan of the Mohawk Nation. They too travelled on their own passports as an expression of the sovereignty of their own nation.

Earlier, the passports had been accepted by the People's Republic of China, and some delegates from the Mohawk Nation had planned a trip there but a last minute rejection of the passports at Hong Kong, a stop-over point essential to the itinerary, caused the trip to be cancelled.

Hong Kong's rejection of Iroquois sovereignty was predictable, since Great Britain, Canada, and the United States also deny the existence of the Iroquois nations. Hong Kong is a British Crown Colony with a population that is 98% Chinese. But it is ruled by a British governor, appointed in London, and three Councils, to which members are appointed. In two of the councils holding the political power, the British have a majority of the members. The colony is an unfortunate remnant of another era.

Although the Iroquois delegates travelled freely throughout Europe, they experienced a grave insult when they arrived at London airport for an overnight stop-over with friends before returning to North America. The man at the wicket refused to honor the passports, citing recent instructions from the head office. There was no appeal — he only would give an anonymous number instead of his own name — and tricked the delegates into "a suite" and locking the doors behind them.

An official reaction to this diplomatic arrogance has not been heard from the Confederacy; many members of the nation are urging a restriction of English nationals from Iroquois national lands, until an official apology has been received in reply to the letters of protest which will almost certainly be sent.

(Thanks to Gun Leander of Dagens Nyheter, *Alf Montan of* Expressen, *Margareta Klingberg and Mikael Timm of* Aftonbladet, *and to our friend Murphy who so kindly helped us with translations of these Swedish newspapers.)*

Part of the delegation of native people who were in Sweden for the alternate conference held with the UN Conference on the Human Environment

Lapps meet with our people:

Stockholm, Sweden — George Manuel, president of the National Indian Brotherhood of Canada, was here to participate in the official UN conference. But he says when there is talk about the destruction of the environment without mentioning the war in Vietnam or the threat by the wealthy countries against their native populations — it's time to play hookey, he says.

And so he accompanied Dagens Nyheter to the Lappmark to discuss common problems with Johan Kuhmunen in Rensjon.

"I've kept up with what has happened to you in Canada, how they've taken land and water from you precisely like they took it from us," Kuhmunen, the commissioner of Rensjon's Lapp Village, told Manuel.

And so the historic meeting took place between a Lapp and a native North American. On the surface: a "happening". In content: a bitter accounting with Western minority oppression.

Johan Kuhmunen said, "Our original path for the reindeer went right through the center of Kiruna. Kiruna iron-ore has helped make Sweden rich. But the Lapps have been pushed aside more and more. We have not even gotten electricity from Kiruna. But they can afford to give power to week-end cabins even farther north."

Both men can witness to over-cutting of the forests, road-building, railroad construction, and over-exploitation of natural resources. The argument has been the same: you should unite with us, you get employment opportunities. Your cultures are romantic and unmodern — adapt to us instead, the Canadians and the Swedes say.

"We don't believe any longer in the talk about prosperity," Manuel says. "Right now a vehement struggle is going on over a giant power plant construction at James Bay, which means an area as large as England will be set under water. Twenty dams will be built. 7,000 Crees will lose their living. A large number of people are against the protest. We shall fight it down."

Manuel called for an international unity among oppressed indigenous peoples, perhaps with some sort of secretariat within the United Nations.

Johan Kuhmunen says, "I have thought the same thing for a long time. We can teach each other how to struggle against the authorities."

It is the people who belong to the Earth:

At Skarpnack, an abandoned airport site, an ancient purification ceremony was held just before the sun came up over Sweden. Night traffic on a nearby highway rushed by and the electric light of the streetlamps overcame the glow of the campfire. Gathered in a circle, the group was beginning their day just as the last guests in the camping grounds were going to bed.

One by one, they went to the fire. "With fire, you can see into eternity. When you look into the fire, you must have the most beautiful and the best thoughts you can in your head."

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The native people's delegation decided to fast June 14 and 15 — not only from food, but from energy consumption of every kind. With the money thus saved from restaurant costs, the group purchased trees and planted them in Stockholm as a memorial of their visit.

Earlier, they had visited the tent-city of Skarpnack, erected especially for young people who could not afford or obtain other accommodations.

"The earth does not belong to the people; it is the people who belong to the earth," said one of the leaders. "We hope that as many Swedes as possible take part in our action. During the two days, we want the earth to rest — and also our over-filled stomachs. Our earth is not there to be overused."

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Red bandana knotted around the head. Gaudy shirt. Belt with expensive silver mountaing. Neck adornment in worked-silver. In addition, a neck band in shimmering green turquois stone. Thomas Banyacya is colorful outwardly. In personal expression he is mild.

He is a prophet — one of the most-talked about North American Indians. He is in Stockholm representing the Hopi Nation of North America — as it proudly stands on the cover of his passport.

Thomas Banyacya has come to Stockholm to tell of the violence being perpetrated against Black Mesa. And of the power lines and of the water which the power companies also take. The electric power goes to bi cities like Los Angeles. And to electric tooth brusl es, air-conditioning, neon-lights — and to sparkling numbers in the profit columns of the companies' annual reports.

"Nature can't take this," says Thomas. "It will result in imbalance. The prophecies say that all life will come to an end if man does not learn to live in Peace and Harmony with Nature."

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(These excerpts are translated from articles which appeared in Swedish newspapers during the UN Conference in Stockholm.)

CANADA:

ODANAK ABNAKI STRIKE AGAINST DISCRIMINATION IN WAGES, BENEFITS

Odanak, Quebec – Indians of the Odanak reserve, 55 miles northeast of Montreal have gone on strike against a company building a watertreatment system on their land, and have lodged a compliant of racial discrimination in wages.

Five Indians hired to work on the project are being paid $2.89 an hour, while white laborers doing the same work are being paid $4.38, according to Walter Watso, spokesman for the Indians, and Jean-Paul Laporte, spokesman for the union representing all workers at the site.

Laporte said the discrimination may be due more to actions by the government than by the construction company, Beaver Asphalt Paving Ltd. The government had set the minimum of $4.38 per hour for the white workers in accordance with the Quebec government decree for the construction industry, and set the lower standard rate for the Indians. When the difference was discovered, the Indians set up picket lines which were respected by the other workers.

The Indians are also being denied vacation pay and fringe benefits accorded to the other workers, Laporte said.

(Thanks to Mark Wilson of the Montreal Star for this May 17 news dispatch.)

SAYS CIVIL SERVICE ANXIETY OVER JOBS IS UNDERMINING SELF-DETERMINATION

Sydney, Nova Scotia – Federal civil servants were accused recently of deliberately undermining the Union of Nova Scotia Indians because they fear their jobs are being threatned by Indian moves toward self-determination.

Union president Noel Doucette said the union is building its own expertise and developing a united front for Nova Scotia Indians, but is being rejected by the government. "They gave us a lot of money to organize but now they're telling us to keep our mouths shut or they'll take the money away," he said. "Well, they can take their money . . . we union officials will go on voluntary service if we have to."

Doucette said that the union made a mistake in the beginning by trying to work with the Canadian Government as a "full partner".

Tensions between the UNSI and the Canadian Government have reached the breaking point in a dispute over proposals to alleviate a critical housing shortage on Nova Scotia Indian reserves.

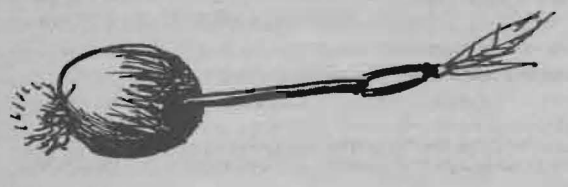
The Indian union developed a sophisticated program for producing houses to meet Indian tastes, to be built by Indians, and even to be paid for, to a large extent, by Indians.

"We have found out, however," Mr. Doucette said, "that the Indian Affairs Branch is designing a program that they feel is best suited for Nova Scotia Indians. We are not being given a chance to see if our ideas work, and we have not been told by Ottawa what their program is."

Doucette said the Union has developed good leadership and technical potential in Indians.

"We have professional expertise in education, social work, business and health care and we have professionals who can stand up to the professionals in the civil service," Mr. Doucette said.

(Thanks to Linden MacIntyre, staff reporter for the Halifax Chronicle-Herald for his report.)



NEWFOUNDLAND'S LAST INDIANS ISOLATED, LAGGING, TOGETHER

Conne River, Newfoundland – Newfoundland's only Indian settlement is due to receive special attention from the provincial government. They say it has pressing problems in communications, housing, education, transportation, and sanitation.

"Conne River, a Micmac community of 500 or 600 on Hermitage Bay on the island's southwest coast, is slipping backward while the rest of the southcoast is progressing," the department says.

Since Canada's Indian organizations are provincial, the group is not a part of the National Indian Brotherhood, nor do they have any of the recognition or rights allotted to other Indian groups under the Indian Act.

Neither have they been included in provincial programs. "They have been left out of the programs that have aided non-Indian communities in the province," the social development personnel say.

The main group of Indians native to Newfoundland were the Beothuks, who were exterminated by firearms used against them by the French and English. During the first decade of the 19th century, the Micmacs made their way to Conne River to hunt and trap, making seasonal visits to the coast to barter furs for supplies. Since they were not fishing for cod, herring, or seals, they were not molested by the European fishermen.

The reserve was laid off for the tribe in 1872 by a geological surveyor. It contained about 25 blocks of about 30 acres each. The people selected their chief, who was confirmed by the principal Micmac chief of Nova Scotia. However, the office of chief was abolished by the Roman Catholic priest at Conne River in 1924.

(Thanks to James H. Hussey of the Canadian Press for info.)

LEFT HAND BUILDS DAMS AND HURTS NATIVES, RIGHT HAND TO PAY LAWYERS

Winnipeg, Manitoba – Premier Ed Schreyer promised that the government will pay legal expenses of Cree residents of Southern Indian Lake who suffer from Manitoba Hydro's plan to flood the lake – but will not give legal aid to allow the Crees to challenge Hydro's right to flood the lake.

The controversy over the flooding began in 1968 when Winnipeg lawyer Harold Buchwald, hired by Manitoba Hydro to advise residents on compensation, instead applied for and obtained on behalf of the residents a court injunction to stop Hydro from flooding the lake altogether. The Manitoba government of that time passed a bill in the legislature to over-ride the court injunction.

NEWS ITEM: The Canadian Government has announced a new series of stamps honoring Canada's Indians.

"Can I have the new stamp honoring the Indian's cultural heritage off your welfare check?"

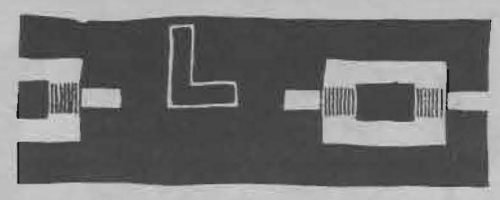
Eskasoni, Nova Scotia – Students and parents from this Micmac reservation have met with the East Bay School board to gain changes in the school. A long list of complaints had triggered a walkout of 65 Indian students in May, with a dozen or so non-Indians joining them in support.

"We're not going to take it any more. We are sick and tired of being called 'redskins', of having our language referred to as 'garbage' and of non-Indian students ridiculing our traditional dances in the school yard. We have had enough of teachers who use air fresheners when an Indian student enters the classroom to demonstrate their dislike for us." These were some of the items on the list of complaints.

Although principal William Dobbin denied the existence of any problem, a police car flashing red lights was parked outside to prevent any trouble that might occur.

The Micmacs say the troubles began in 1960, when the Department of Indian Affairs started sending Indian students to the East Bay school, and the condition of the reservation schools gradually deteriorated.

The Micmac News says that "the beneficial result of the walkout has been to puncture the boil of discontent that has been growing for 12 years. Parents and students in the two communities are now facing the problem squarely and are waiting for the teachers and principal to recognize its existence."



INDIANS ADVISED TO 'MARRY OWN KIND' LEST THEY BE GONE, 'LOST FOREVER'

Saskatoon, Saskatchewan – Intermarriage between Indians and whites could result in the extermination of the North American Indian within 100 years, Mary Anne Lavallee of Broadview, Saskatchewan, told delegates attending a Student Christian Movement seminar here at the University of Saskatchewan.

Mrs. Lavallee, an executive member of the Saskatchewan Federation of Indians and a well-known public speaker on Indian affairs, said assimilation of the races would be a real tragedy for the country, as well as for Indian peoples.

Mrs. Lavallee, the mother of five children, said she has advised her own children not to marry whites. "I believe so strongly in Indian people and what we mean to the country, that I believe it is my duty to see they marry their own kind." Noting that 65 girls and approximately 20 boys from her area had married whites in the past years, Mrs. Lavallee said "once they leave the reserve to marry whites, they are lost forever."

(Thanks to the Toronto Globe and Mail for this dispatch.)

OLD CROW DEMANDS CANADA STOP PIPELINE TRESPASS UNTIL RIGHTS GIVEN

Old Crow, Yukon Territory – Yukon member of Parliament Erik Nielsen says the Old Crow Indian band will haul the federal government into court if Ottawa gives approval for pipeline construction through the northern part of the territory before aboriginal land claims are settled with the band.

The Old Crow band consists of about 200 Loucheaux people who have been living on the banks of the Porcupine River, about 80 miles north of the Arctic Circle, for centuries. They range hundreds of miles from the village each year, trapping muskrat, hunting and fishing.

The Indians are not covered by any treaty, and their earlier petition to Parliament claiming 66,000 square miles of the Yukon – most of the territory's northern end – was referred to committee.

Band Chief Charlie Abel said his people have mixed feelings about oil and gas exploration activities in the area and want clear guarantees that the industry will not disturb muskrat trapping, the major source of income.

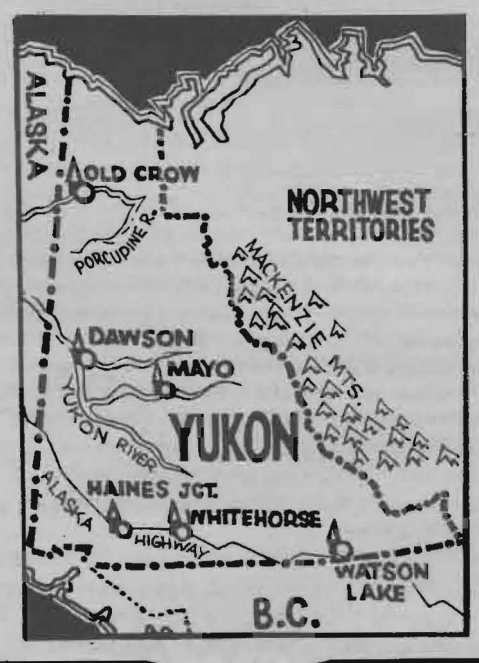
While the band says that they have never surrendered rights to lands drained by the Porcupine and Old Crow rivers south of the British Mountains, west of the Richardson Mountains, and north of the Oglivie Mountains, they are more immediately concerned with having their title to about 7,200 square miles encompassing Old Crow Flats, recognized.

The petition to Parliament says that "Canada has trespassed and continues to trespass without lawful title or color of right upon the lands of the people of Old Crow."

The Old Crow people say they are outside Canadian jurisdiction because the Yukon was not included in the territorial rights the Dominion of Canada purchased from the Hudson's Bay Company when it acquired what was then known as Rupert's Land in 1868.

The petition mentions the "territorial integrity" of the Old Crow band, and denies the jurisdiction of Parliament over their piece of the Yukon. It asks Parliament to "prevail upon . . . the Canadian Government to cease and desist its trespasses on ancient tribal territories."

The best the Old Crow people have been able to get from the government so far is a June 28 statement saying that the government recognizes the concern the people have that "the pipeline could affect hunting, fishing and trapping." *Canadian Press*



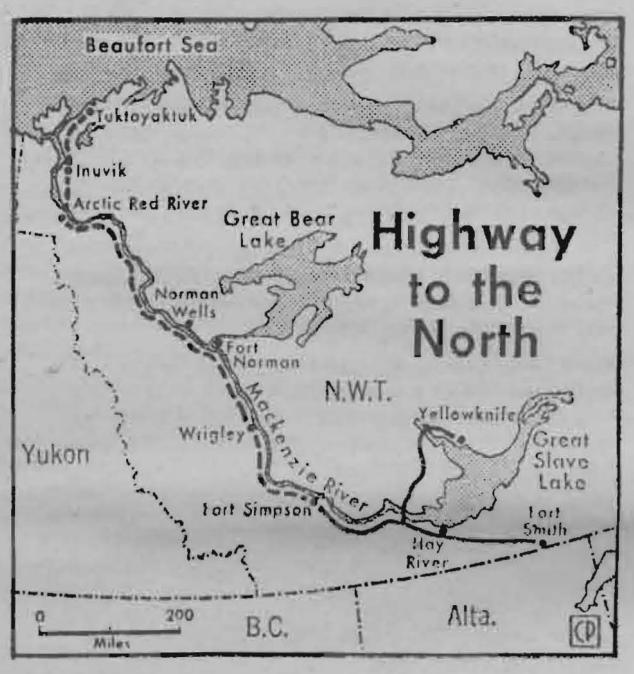
N.W.T.

Yellowknife, N.W.T. – Taped to a wall in the offices of the Indian Brotherhood of the North West Territories is a picture of General George Armstrong Custer before the last stand at the Little Big Horn. The caption reads: "Let's win this war and get out quick."

A nearby poster says: "This is OUR land – your rent is past due." Another says: "Welcome to Canada – OUR home and native land."

The Brotherhood – and native peoples throughout the north – are feeling uneasy about recent moves of the Canadian Government to develop massive pipeline and highway projects without acknowledging their rights and claims, or consulting them or gaining their consent. But if they get capable enough to stall construction of a multi-million-dollar pipeline along the Mackenzie River valley, some form of settlement could come relatively easy. It was such a demand that caused the U.S. Government to expedite settlement of native claims in Alaska.

Recently, Donald S. Macdonald, Minister of Energy, Mines and Resources, spent a week in the NWT, flying down the route of the Mackenzie River valley. If a pipeline is built there, it will be the biggest project ever undertaken in North America. "I don't think there are aboriginal rights in Canada," Mr. Macdonald says. "There are treaty rights which the Government will take every step to honor."



A different view was taken by Gerald Sutton, full-time counsel to the Indian Brotherhood.

"The British tradition has been clearly to recognize aboriginal rights. The fact that treaties were made is the best proof there is that there is aboriginal rights."

To that position, Macdonald is in disagreement.

"Basically, at the time the white man (made the treaties, he) was making an arrangement with the communities that were there as to the use of the territories. If there were aboriginal rights – and I don't know any that there were or any system of law under which they arose at the time – they were certainly extinguished by Treaties 8 and 11."

Even so, observers point out that the Eskimos have never signed any treaties.

"It is conceivable that one might work out an arrangement with the Eskimos," Mr. Macdonald counters.

While Macdonald was in Inuvik, he threw a dinner for the locals. He was told by Ms. Nellie Cornoyea of COPE (the Committee for Original Peoples' Entitlement) that the native people wanted more than welfare and housing – what about royalties, she asked.

When Macdonald gave a non-commital answer, Rev. Joseph Adam interjected that the natives will blow up the pipeline unless they get their share from gas production.

A few days later, Macdonald said he thought the Oblate priest's views on the risks of violence were exaggerated. He also pointed out that the Canadian government was not likely to be caught in legal snarls as was the American government. "The executive process and administrative process in Canada is not subject to the same range of appeals into the courts as in the United States. I can see the possibility of there being a protracted hearing before the (National Energy) Board, but, thereafter, I don't see there being much scope for court action – for a judicial review of what is basically an economic decision."

(Thanks to Terrance Wills, reporter for Toronto Globe and Mail, for his July 26th report.)

ESKIMO WOMAN ORGANIZING IN NORTH TO OPPOSE WHITES WHO DON'T LET WIND

Inuvik, N.W.T. – She has piercing blue eyes, her blonde hair is cut short, and her energy seems boundless. A stranger to this northern community might easily think she is a school teacher from Winnipeg up here for a few years of northern experience.

Her name is Nellie Cornoyea, and her looks are deceiving. She is half Eskimo, and is one of the most articulate activists here working for a better deal for the native people: Indians, Eskimos, and Metis.

Their efforts have taken on a new urgency because of the proposed Mackenzie Highway and a planned oil or gas pipeline to the south. Ms. Cornoyea works through an organization called Committee for Original Peoples' Entitlement (COPE). It is not recognized by the federal government. The group has a membership of 500, each of whom paid $5 to join.

Ms. Cornoyea's looks come from her Norwegian father, but she identifies with her mother's side of the family with whom she spent the first 17 years of her life hunting, fishing, and trapping. Now 32 and the mother of two children aged 13 and 10, she is manager of the CBC radio station CHAK at Inuvik.

She says she does not feel comfortable with white people and does not like their scheduled lives. "The white man has a better way of fighting his inefficiencies and weaknesses because he has been schooled for thousands of years. To my mind, that's probably why so many people have ulcers and stomach cramps and are dying of all sorts of cancerous diseases. They don't even let wind – it's so impolite. That must do something to the insides."

Ms. Cornoyea said the natives need their own economic base.

"If the people (here) are going to be forced into living in a different kind of society, which is a power structure society – if we are going to be forced into it, I think we should have the economics to deal with it. The power is now in the hands of the white government."

The natives' economic base should come from the land, which the government should recognize as native property, she says.

Ms. Cornoyea says the government should move immediately to arrive at a partial settlement of native claims by guaranteeing hunting and fishing rights, and protection of the environment.

(Thanks to Peter Rehak for his article in the July 26 Toronto Globe and Mail.)

TOO MANY NATIVE BABIES CONCERN OF YELLOWKNIFE "FAMILY PLANNERS"

Yellowknife, NorthWest Territories – The Yellowknife Family Planning Group wants to have family planning clinics established in all the communities of the Northwest Territories. They also want $200,000 from the federal Health Department to set the clinics up. It plans to inform the people of remote settlements about birth control, family planning, and contraceptives.

Chairman of the clinic, Nancy Sunderland, notes that the birthrate among the Indians and Eskimos is the highest in Canada. A non-Indian herself, Mrs. Sunderland is a housewife and mother of two. Both children are under two years of age.

Her project has the backing of at least one expert, however. Dr. Milton M. Freeman of the Institute of Social and Economic Research at Memorial University in Newfoundland criticizes the "utterly dismal non-program" of birth control in the North. He also notes that the native birth rates are very high, which results, he says, in "perpetuation of unconstitutional second-class status, opportunity, and prospects for the first citizens of this nation."

Canada is generally encouraging high birth rates and opoulation growth through a system of family allowances which helps family finances, and encouraging immigration from European countries.

Mother and child: too many native babies for Canada?

OTTAWA BULLDOZER STILL SMASHING RIGHTS OF NATIVE PEOPLE: WASHEE

Ottawa, Canada – The current refusal of the Government of Canada to recognize aboriginal rights is putting native people in a position of having to prove their rights, James Wahshee, president of the Northwest Territories Indian Brotherhood, said here May 25. The native people reject that position, he said.

The onus should be on the government to prove that native people don't own the land. The native people north of the 60th parallel have not surrendered the land yet, he said, and it remains theirs until they are compensated in land, cash, and mineral royalties, as well as having their rights assured, he said.

Indians in the Northwest Territories are covered by treaties with the Government. Earlier, at the National Workshop on People, Resources, and Environment North of 60, sponsored by the Canadian Arctic Resources Committee, a citizens' organization, Minister of Indian Affairs Jean Chrétien promised that the Government would settle unfulfilled treaty provisions in negotiations with the Indians.

However, Chrétien rejected a brotherhood request to halt development of such items as the proposed Mackenzie Valley highway and a gas pipeline pending settlement of treaty claims.

Mr. Wahshee said that because of the Government attitude, there is mounting pressure among native people to try to use court injunctions to stop the proposed highway or gas pipeline.

On May 16, Wahshee called for an immediate land freeze in the territories, and a halt to the proposed Mackenzie Highway extension from Fort Simpson to Tuktopaktuk. He said time and funds were needed to further assess the land claims of the native people, and to examine the commitment made on both sides.

According to the Brotherhood's research so far, what was written in Treaties 8 and 11 is now what the local people – some of whom are still living – understand of those agreements.

The Brotherhood claims that there was no agreement by the people to surrender their land rights for one square mile per family of five. And as far as the people are concerned, the treaties were basically a peace agreement.

While the land question in the territories is negotiable, Mr. Wahshee says, a representative from the United Nations should be invited to mediate.

Wahshee says that his organization needs time and money to contact villages and do research on their claims, but that the government has clamped down on all federal funds in their area to restrict their operations – the Secretary of State Department has refused to finance a communications program, an Opportunity for Youth grant has been refused, and a proposal for a community development program has been sitting on the desk of the Minister for Indian Affairs for a year now.

The press release calling for the Alaska-style land freeze said, "In particular, the Government must abandon its ill-advised plan for a highway down the Mackenzie Valley. The Indian people never asked for a highway. It is their urgent concern that the land rights be settled before any such major undertakings are commenced."

(Thanks to Rudy Platiel, reporter for the Toronto Globe and Mail for May 26 dispatch.)

INDIANS' LAWYER CRITICIZES NORTH HIGHWAY AS 'INSENSITIVE' TO RIGHTS

Yellowknife, NorthWest Territories – A lawyer representing the Indian Brotherhood of the Northwest Territories has criticized Prime Minister Pierre Trudeau for announcing an Arctic highway before native rights have been settled.

"It's so insensitive to native rights, it is incredible," Gerry Sutton, a lawyer conducting land claims research for the Indian Brotherhood said in an interview here.

Mr. Sutton said he expects that the federal government will settle land claims only after all the potentially valuable land has been expropriated for a right of way and other land developed for resource extraction.

(Thanks to the Toronto Globe and Mail *for this May 1 news)*

ESKIMOS TO GET DEBATES IN SYLLABICS BUT WHO WOULD WANT TO READ THEM?

Yellowknife, N.W.T. – The Territorial Council of the North West Territories has voted to make abridged versions of its debates available in all native languages. The debates will be written in Eskimo syllabics and taped in various Indian languages that have no written form.

Councillor David Searle called the move a waste of money. "I don't know who reads that stuff," he said in reference to the English-language record of the debates. He said it was "too bad" if many adults in the Territories don't speak English.

B.C.

SECOND QUILT INQUEST ATTACHES NO BLAME, ONLY SUSPICIONS, TO RCMP

Kamloops, British Columbia – The second inquest into the death of Fred Quilt, a Chilcotin, allegedly "jumped up and down on" by a Royal Canadian Mounted Policeman, has ended as inconclusively as the first.

The first jury inquiring into the November 28 incident returned a verdict that Quilt had died an unnatural and accidental death, and attached no blame to the RCMP who had arrested him. However, it was found later that two of the six jurors were associated with the RCMP.

After much pressure from a committee of British Columbia Indians spearheaded by Clarence Dennis, the

Fred Quilt . . . "they jumped on me."

attorney general ordered another inquest. It ended August 3rd. The jury found that the manner in which Quilt was injured is unknown, but that the injury occurred while he was being taken by RCMP from a pickup truck to a police truck two days before he died. It found that the injury was the result of "an unknown blunt force applied by an unknown object."

RCMP Constables Daryl Bakewell and Peter Eakin denied any allegations that they had injured Quilt. However, other than members of Quilt's family and the RCMP, no one else was present when he was taken into custody.

Attorney General Leslie Peterson said he has asked the RCMP to exercise more care in handling people in their charge and that he will make the same request of other police forces in the province.

(Thanks to Vancouver Sun and Canadian Press for information)

Chief Tony Myers is head man of the Stone Reserve which was the home of Fred Quilt. I talked to Chief Myers in the back of a camper truck as we bumped along a gravel road with the Fred Quilt Committee.

"We hardly ever speak English, you know," Chief Myers was saying. "Maybe once a month. I can't take living in the city. The noise keeps me up, and I can't eat the white man's food. I went down to a conference of chiefs in Vancouver. I lost forty pounds in six days. I'm used to moose and deer meat."

He looked forward to his ranch, because he hadn't been with his horses for a week.

"I know Fred Quilt very well. He lived on my reserve. He was a good man. Everybody liked him."

Did the police kill him?

A pause. "I saw Fred the day before he died. He could hardly make himself heard, even in Chilcotin, so sick he was. He said the police jumped up and down on him. Why would a dying man tell a lie?"

– Jeff Marvin

(This interview is from Grape, a Vancouver, B.C., alternate paper.)

– Georgia Grape

CANADIAN GOVERNMENT RECEIVES B.C. LAND CLAIM FROM UNION OF CHIEFS

Ottawa, Canada – The Union of British Columbia Indian Chiefs formally presented Prime Minister Pierre Elliott Trudeau with a claim for compensation for the land of the province July 6.

In the gilt-and-crystal Confederation Room in the west block of Parliament buildings, the chiefs told government officials that an evaluation must be made on the land taken from Indian tribes more than 100 years ago and interest must be paid for all the intervening years.

Trudeau, accompanied by Indian Affairs Minister Jean Chretien, said the claim will be studied carefully before any decision is made by the cabinet.

Although the Indian leaders maintain that their claim is entirely separate from the Nishga tribal Council's petition for a declaration of title to ancestral lands around the Nass River (still before the Supreme Court) Trudeau said no comment can be made on the Union's claim until the court decision.

Paternally, Trudeau made the general observation, "What is important to me here is that it is a claim against the past, but does not say anything of your views of the future. Supposing the claims are settled in a way that is fair and just – what then? Would the Indians become Canadians like everyone else? Would you want to continue the Indian Act?"

In a variety of ways, the chiefs replied that they would look after their own future if they received an adequate settlement.

(Thanks to Ron Rose, reporter for the Vancouver Sun, for his information.)

SONGHEE CHIEF RESIGNS, SAYS FEDERAL OFFICIALS 'JUST SIT IN THEIR OFFICES'

Victoria, British Columbia – Charging the Federal Indian Affairs Department with incompetence, the chief of the Songhees Indian Band has announced his resignation.

John Albany had been chief for eight years. "Department officials are well paid, but they just sit in their offices; they are never out in the field, and they never give us the help we need," Albany said.

The latest disappointment came with the government's decision not to allow the Songhees control of a proposed sewer system on their reserve.

CAPTAIN VANCOUVER RIDES AGAIN AS UNIVERSITY HANGS "REPULSIVE" ART

Vancouver, British Columbia – Mrs. Roland Michener, wife of the Governor-General of Canada, the Queen's Representative, has donated an 18x10 foot mural to the University of British Columbia.

No sooner had it been presented, however, than an executive of the B.C. Association of Non-Status Indians exploded that "it should be destroyed".

The painting is the creation of Dr. Charles Comfort, former director of the National Gallery of Canada. It depicts Captain Vancouver and two of his mates standing as three West Coast Indians appear to kneel and bow down before them on the B.C. coast in the 18th century.

". . . a tired old mural from the 1930s"

The painting had hung in the lobby of the Hotel Vancouver for 25 years and was removed when the hotel was remodelled in 1968. It was in the possession of one of the hotel contractors until coming into Mrs. Michener's hands. She donated the work to UBC, where a large window in the main course of the university library was bricked up to provide space to hang it.

Rev. John M. Cashore, native affairs consultant for the B.C. Conference of the United Church of Canada says that the painting is "repulsive" and that it "depicts a relationship between Indians and non-Indians that is lacking in hope for creative development. Surely the university could have arranged for authentic Canadian Indian artists such as Bob Davidson, Roy Hanuse, or Raymond Wesley to prepare quality examples of contemporary Indian art instead of a tired mural from the 1930s."

Cashore said that unless the university found some way out of the situation, there would likely be protests at the official unveiling on September 1.

"It's appalling . . . ugly . . . terrible," said Mrs. Gloria Webster, assistant curator of the Museum of Anthropology. "I mean, there's Captain Vancouver, 18 feet tall, and down at the very bottom, three Indians about three feet tall on their knees before the great white man." Mrs. Webster herself is Indian.

(Thanks to Mike Finlay of the ***Vancouver Sun*** *for his July 18 report.)*

FLOODED-OUT INDIANS CHARGE CITY WITH DISCRIMINATION IN BILLETING

Prince George, British Columbia – Cottonwood Island residents evacuated because of flooding of the Nechako River, were billeted in homes and motels overnight here following an angry demonstration at City Hall June 14.

About 40 island residents, most of them Indians, staged a seven-hour sit-in demanding better accommodation after being billeted in an unheated concrete floor building at the city's fairgrounds with only limited washroom facilities.

Nick Prince, a community development worker for the Union of British Columbia Indian Chiefs, had charged that the Indians were discriminated against because another large group evacuated from the area was billeted in motels. "They were not Indian people, and they were given free rooms," he said. Mayor Harold Moffat said that it was only because the Indian group had waited until the last minute that they were not able to have motel accommodations.

(Thanks to the Vancouver Sun for this information.)

80% OF SLAVEY'S $2.5-MILLION TRUST FUND SQUANDERED BY GOVERNMENT

Hay Lakes, Alberta – About $2.5 million belonging to the Slavey Band left in trust with the Department of Indian Affairs has dwindled to $500,000 in the last four years, band manager Simon Waquan said June 26.

Waquan, an accountant, said the district superintendent of Indian Affairs had convinced the chief and council to spend about $200,000 on a reservoir and water system.

"All the white people living on the reserve and hired by the Indian Affairs Department – the teacher's residence and the white people's houses – now have running water, toilets, and all that goes with a good water system. It's all been paid for from the Band Fund."

All the Indians got, he said, were pipes enclosed in boxes from which water could be drawn.

"That's the water system the Indians got. There are four of these boxes on this reserve for 800 Indians."

The band was also advised that an aircraft landing strip on the northwestern Alberta reserve would provide income through charging landing fees and by providing jobs for Indians who could clear the site, Waquan said.

"About $90,000 was spent to built it from the band fund. It'll never be used. There must be four feet of grass and weeds growing on it." Another $50,000 was spent for lighting the landing strip, "but no one knows where those lights are."

Waquan said another $40,000 was spent from band money to extend a Department of Forestry strip which was too short.

Bob Roddick, legal adviser for the Indian Association of Alberta, said the band was advised to build a sawmill which cost $350,000. The mill, he said, lost $20,000 last year – and that was a good year. *(Canadian Press)*

Waquan was hired three months ago by Slavey chief Harry Chonkolay and his 12-man council. He has spent the major part of his time trying to "sort out the Band Fund books." Oil royalties had brought it to the high of $2.5-million about four years ago.

F.J. Letourneau of the finance section of the Department of Indian Affairs in Edmonton said money was spent only after projects were approved by the band council.

"The whole situation is too crazy to imagine," Waquan said. He pointed to the townsite on the reserve, where Indian Affairs contracted to have homes built on it, and $23,000 a house was paid from band funds. The homes are valued at $6.000.

(Thanks to Rossi Cameron's special report to the Toronto Globe and Mail for this information.)

SMALLBOY'S CREES STILL SEEKING LAND IN ALBERTA'S UNTAMED AREAS

Robb, Alberta – Robert Smallboy and the Cree band who left their reserve three years ago to return to a natural way of life are continuing to be harassed by provincial and federal officials.

Last year it looked as though Alberta might be so progressive as to set aside a wilderness area for Smallboy and other Indian groups who would follow the Indian life-style, and the Crees had their eyes on 72 square miles now controlled by the province.

But now Dr. Allan Warrack, Alberta lands and forests minister, said that he has no thought of allowing the group to even lease land for a reserve. "There's no employment there," he said. He hinted at trespass action.

Then on July 24, Indian Affairs District Supervisor J. van de Voort wrote Smallboy a very paternalistic letter threatening to cut off any social assistance payments such as disability pension, welfare, etc., until Smallboy and his people were complying with provincial demands.

"It would be better for you to move back to the old campsite as we cannot provide any more schools and teachers," van de Voort wrote. Warning that snow would not be plowed at their present location, he said that "you are squatting on their land without permission. Further, no social assistance will be issued to new members until this matter is settled and I would therefore advise you to discourage any additions to your camp." He also said the camp was on its way to "becoming a junkyard."

Letters of support to Chief Smallboy, whose example has inspired so many, would be good: Chief Robert Smallboy, Robb, Alberta. Also, a letter to the Premier of Alberta, Edmonton, Alberta, would let them know the world has eyes. . . and is watching.

Cardinal regains Alberta leadership

Edmonton, Alberta – Alberta Indian leader Harold Cardinal, after six months away from the battlelines, has been reelected president of the Indian Association of Alberta.

The 26-year-old Cree resigned as president of the organization following a long controversy between the Association and Minister of Indian Affairs Jean Chrétien over education, unemployment, and poverty. Cardinal felt Chrétien was taking his dislike for Cardinal out on the association, and that it was unfair for him to remain in office under the circumstances.

Cardinal's platform included making the officers non-salaried personnel. All are paid now, with the president getting $18,000 per year.

Administration would be reduced to a small work force to handle correspondence. Most of the work would be done at the reserve level through field workers and with the assistance of agencies on a contract basis. This would be designed to give the initiative to Indians at the reserve level.

"There is a hell of a lot of work to be done and a hell of a lot of important issues facing the Indian people of this province. It works against their interests to have the focus of these issues taken away by politicians who choose to use their positions as diversions from the real issues," Cardinal said.

Cardinal said he would move to pull the affairs of the Association away from the Department of Indian Affairs.

"I don't see any funding for the Association from the Department of Indian Affairs at all. If you take a hard look at the situation ydu can see that there is an inherent conflict between the Indian people and the Federal department. That conflict arises because of two differing interests," Cardinal said.

Cardinal pointed out that for Indian people to have full control over their communities and lives means that the Department of Indian Affairs must pull back.

"It is in the self-interest of the Department to keep us under their thumb because there are 6,000 employees whose careers and mortgages are directly dependent on the full control they have over us. That type of situati situation makes it impossible for a compromise toward a peaceful co-existence in the political sense," he said.

Cardinal pointed out that the action of Chrétien after his resignation was proof that the Alberta Indians "were being punished" because of the Minister's dislike for Cardinal.

"Within weeks of my resignation, Chretien made money available to the association and made subsequent grants to the people, without talking about the questions he had raised in the committee hearings."

Chrétien had made charges against the Association before a parliamentary committee, but when Cardinal requested a hearing to produce a copy of the federal audit service report which cleared up any charges, the committee refused to hear him.

"I told them to go to hell," Cardinal says of the committee. "They taught me, in no uncertain terms, the type of dirty cheap politics that a party in power can resort to when it is forced into a corner. My philosophy on the Department would have to be summed up by using a quote of Pierre Trudeau before he became prime minister and during the Pearson era. He said, 'There is no fate worse to be faced by man than to be ruled by people more incompetent than they are.' "

CHRISTIANS FEAR SECRET INDIAN WEAPON MAY CAUSE CANADA'S FALL

Bramalea, Ontario – A formidably-proportioned nude Indian sculpture by a noted Indian artist will be unveiled here September 25 "unaltered in any way", Chinguacousy Township Reeve Robert Williams declared here July 6th.

Simon Charlie recently carried out a commission for a 9-foot-high statue of a man to stand in front of the township's municipal building. He clothed the statue, a replica of those used as lodgepoles in Indian villages to welcome visitors, in only a cape and a hat.

Williams admittedthe $1,000 cedar wood Indian figure named Kwakiutl "surprised" him when it arrived. "We were expecting something a little more symbolic, but this is very humanistic," he said.

But the Rev. Edward Robinson complains that the statue violates Christian principles of morality and decency. He rounded up 40 signatures from members of All People's Church. He said that the statue should have at least a fig leaf to make the nude more modest.

Mr. Robinson said that "a lot of Christians wouldn't want their children to see it," adding that nudity had led to the downfall of many ancient kingdoms. "It is not a light matter," he said.

When asked how Kwakiutl would compare with the Michaelangelo's David, the heroic nude which stands in Florence, Williams replied:

"He makes David look like a boy."

Sculptor Simon Charlie says he has no intentions of making any changes in the statue.

"I don't even know what a fig leaf looks like," he said.

(Thanks to the Canadian Press and George Gamester of the Toronto Star for the information used here.)

CITIZENS ORGANIZATION MOVES TO OTTAWA, 'WHERE THE ACTION IS'

Toronto, Ontario – The Indian-Eskimo Association of Canada decided at its annual meeting to change its name and move its headquarters from Toronto to Ottawa. The new name will be the Canadian Association in Support of Native Peoples, chosen because The 3,000 member association is a citizen's organization formed in 1960 to support the cause of Canada's native people.

Chief Wilmer Nadjiwon of Cape Croker, Ontario, joined some members in arguing that the move is suicidal. He warned that the closer you get to Ottawa, "the further you get from the people."

However, the meeting agreed with Angus Spence, president of the Manitoba Metis Federation, that Ottawa is where the action is for native leaders.

SURVEYORS EJECTED FROM SIX NATIONS LEST MORE LAND BE LOST OR LEASED

Brantford, Ontario – Five Federal government land surveyors have been withdrawn from the Six Nations Reserve near here because of increasing Indian opposition.

The surveyors refused to work July 21 and 22 after two members of the crew were threatened by a group of 20 Indians who told them to leave the reserve or face the possibility of bloodshed.

The surveyors had been working at the request of the elected council and the Department of Indian Affairs in what they called surveying of individual holdings, road allowances, and boundaries for proposed road widening projects.

There were similar incidents on Cornwall Island at Akwesasne when landholders found surveyors working on their land when no permission had been given.

Indians in many areas have come to view surveyors as some sort of warning sign, soon to be followed by land losses, turnpikes, or dams.

Recently, for instance, Six Nations people discovered that a 98-acre plot of land which they own within the city limits of Brantford had been completely surveyed as a subdivision by city officials.

P.J. Beavis, city planning director, denied any plot to take the land, however, and said the map was "exploratory" and was "an exercise in conceptual planning." The plan has the site all marked off in house lots, roads, sewer system.

The Indian land lies directly in the path of a $25-million expressway which has been approved by the Ontario Municipal Board. Indians have yet to be asked about it.

But when he was asked if he had taken into consideration that no land acquisition talks had taken place with the Six Nations people, Beavis replied, "Within the context of my job, it is irrelevant that this is Indian land."

(Thanks to the Toronto Globe and Mail and the Brantford Expositor for this information.)

WHERE ONCE THERE WAS NONE, BEAUTY REIGNS: THE NORTH GETS CULTURED

Big Trout Lake, Ontario – This northern community is some three hundred air miles from Sioux Lookout, which itself is pretty far north. Isolated excepting for airplanes and canoes, the people have not had the advantages of "modern civilization."

But now, thanks to the Education Division of Indian Affairs Branch, under the supervision of Mrs. Lorraine Bibeau, the wife of the resident Indian agent, culture and beauty have arrived at last.

A fully equipped beauty salon has been installed, and courses in general all-round glamour are being offered.

Some of the participants in the course were accustomed to wearing their hair only in the traditional Indian way, a press release states. "But now we go around in curls, wigs, and hairdos of various descriptions and colours," the release assures.

Each of the girls will be sent home to the eleven other area communities going all the way to the Hudson Bay coast where they live, with a portable hair dryer and a kit to enable them to do and teach their new skills to the other women in the community.

BROOM-HILDA

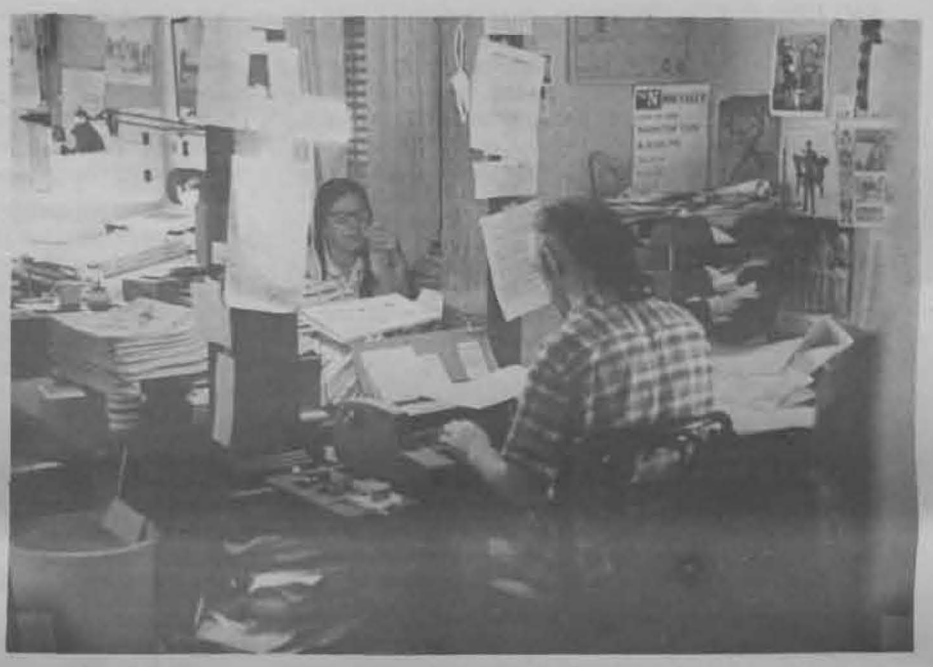
WHATCHA DOIN'?
WAITING FOR THE SUPER CHIEF TO COME BY!
SUPER CHIEF? BUT THERE AIN'T ANY TRAIN TRACKS HERE!
HI, IRWIN!
HI, CHIEF!
WELL, I'LL BE DARNED!

SOME OF THE PEOPLE AT: AKWESASNE NOTES

When the paper comes back from the printer, it is in two sections, which must be put together. Children, people who don't read too well, and those who like the job handle this chore. The ladies in the foreground are gluing on address labels.

Often as many as twenty extra people — plus the twenty or so who live at the Mohawk Nation House where the paper is assembled — have to be fed. Here Madelyn David and Agnes Boots prepare the start of a big meal.

The label-pasters keep the papers separate by bundles, which are rolled and tied and marked and placed in mail-bags to comply with postal regulations and to speed delivery. Howard Mitchell, Penobscot, and others are working here.



The paper is sent to the printers "photo-ready" — all type is set on a special IBM typewriter, and pasted up ready for the printers, who need only a few days to complete the job. Even while the paper is being mailed, work begins on the next issue. The office is in a living room of a nine-room two-story house.

The bundles of papers are put into mailbags — 450 of them, and sent directly to post-offices throughout the U.S. & Canada. Mailing lists are kept according to zip-codes, and are photocopied each issue and cut apart and glued on each one.

It would be almost impossible to get everyone together for a photo, but while we were in the midst of putting the last issue into the mail, the photographer called everyone out to the back porch for a very candid photo. In addition to the Mohawks, there are people from Seminole-Creek, Tuscarora and Penobscot Nations, as well as four non-Indian visitors who helped with the three-day mailing task.

All photographs are by Andre Lopez, who is collaborating with White Roots of Peace on a book on The Iroquois to be published next year.

American Indians and Federal Aid *by Alan L. Sorkin, The Brookings Institution, Washington, D.C. 1971. $7.50 hardcover only. 231 pp.*

I have to admit I lost my objectivity about this book after reading the first page.

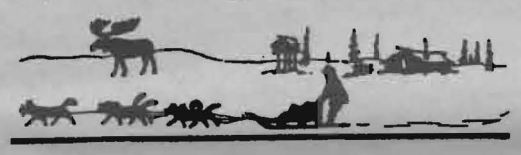
"An Indian reservation can be characterized as an open-air slum," Sorkin says. It is true that many of our people live in tarpaper shacks that are inadequate, and many of our people do not. But we do own what we have. And when Mohawk people think of "reservation" they think of land that is theirs. Land their grandfathers fought and died for. Their Nation. Their people. Like most Indians, there is a certain positive emotional value about being on "Indian land."

But the problems with a book such as this are substantial. Murray L. Wax, professor at the University of Kansas at Lawrence, reviewed the book for *Social Forces*, published by the University of North Carolina Press, and he points out why Indians are becoming increasingly restless about "outside experts".

"For all his tables, his visits to Indian reservations, and his readings, Sorkin understands neither the contemporary Indian communities, the nature of their problems, nor the issues raised by Indian spokesmen," Wax says. "Accordingly, all he can do is to emerge with the standard liberal pitch: If the Congress would appropriate more funds to hire more professionals (economists, psychologists, social workers, *et al*) and thus inaugurate more programs to be conducted by such professionals, then the situation of Indian peoples would be bettered. Where have we heard all this before?!"

Sorkin is a thorough analyst. The Brookings Institution has a solid reputation. It is too bad that they did not focus their attention on questions and research which were formulated by the people who are experiencing the problems, namely the Indians, and that he did not spend much time in discussing his recommendations with them. Until social scientists feel that their prime responsibility is to the people being "studied" rather than to the ones who want and commission the study, it would be better for them to limit their investigations to the faults and problems of their own profession and their colleagues.

Were the situation reversed, however, I can't see many Indians who would want to spend a year on a study entitled, *Economists and Federal Aid*, sponsored, say, by the National Indian Youth Council. It doesn't really make sense. But then, neither does Sorkin's book, competent and thorough though it may be.



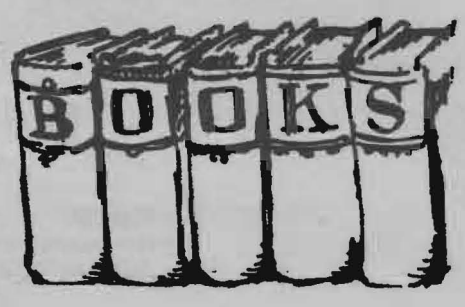
The Fifth World of Forster Bennett: Portrait of a Navaho *by Vincent Crapanzano. Viking, $7.95.*

The most conspicuous trend [in Indian books] is toward tourist-view journalism, books produced by tape recorder and camera, or equivalent reportage. No tiresome background, no boring explanations — what could be more direct and honest as well as entertaining?

The Fifth World of Forster Bennett is one such book, a journal kept by a young student from upper-middle-class suburbia who spent the summer of 1966 living with a Navaho family in Arizona. But unfortunately the author quotes his "subject" throughout in a sort of dim-witted pidgin English, although in his own language "Forster Bennett" may presumably have been reasonably articulate. Would a sociologist doing a study in France depend on his subject's broken English? The upshot is that this particular Portrait of a Navaho can't help reinforcing the Tonto stereotype of the Dumb Indian, since we may not always keep in mind that for "Forster Bennett" English is a little-used foreign tongue. It is one of the bitterer frustrations imposed by [the master race that his intelligence is judged by how well he uses this foreign language with those non-Indians too dumb to know any Navaho at all.]

The book does have value in giving a picture of the writer, who, it seems, had never before known an Indian or been in the West or possibly met poor people anywhere. Thus much that struck him as significantly reservation-Indian — the boredom, the cheapness — might have been equally evident in any back-road southwestern community, Anglo, Spanish, or what have you, had the author dismounted to look.

(This review is by William Brandon, editor of* The Magic World: American Indian Songs and Poems *published by Wm. Morrow, and available in paperback from this newspaper for $2.50, and he is also the author of* The American Heritage Book of Indians *which is in paperback from Dell for 75 cents. The review quoted above is excerpted from a larger review of the current flood of Indian books which was in the Saturday Review for July 1, 1972. AKWESASNE NOTES is grateful to William Brandon, a true and warm friend, for the books he has written and edited, and for his continuing warm support of our own efforts.)



Lame Deer, Seeker of Visions: The Life of a Sioux Medicine Man *by John (Fire) Lame Deer and Richard Erdoes. Simon & Schuster, N.Y. 1972. $7.95 hrdcr.*

Reviewing this book presents some special problems. Anyone who has ever met Lame Deer knows of his gift for spinning yarns, bawdy and otherwise. He is a warm personage who enjoys a position of respect among many Lakota.

On the other hand, anyone who has ever been involved in traditional medicine knows what that's all about too and what is expected of believers — and particularly its medicine people.

Like most Indian nations, there was the nation which existed before the soldiers, missionaries, teachers, merchants, booze salesmen and government officials tore things apart and arranged things to their own liking. And then there is the nation as it exists today — the product of both its heritage and its oppressors. And that's the nation that produced John Fire.

He has done his best to keep alive the ancient ways, and if he, as a person, has fallen short of the mark set by his grandfathers, the fault is not entirely his own. While Erdoes has been the biographer of an entertaining contemporary Indian personality, his book is geared to satisfying the appetite of American book-buyers more than supplying the spark and the light Indian people are seeking to restore their wholeness and their nation as it was intended to be.

Soul Catcher *by Frank Herbert. G.P. Putnam's Sons, N.Y. 1972. $6.95.*

This excellent novel rings too true to be comfortable. Native people, frustrated and outraged beyond human endurance often go on strange trips. Herbert chronicles the revenge of Charles Hobuhet, an Indian who had tried the white way, who had confused himself with graduate studies in the peculiar perspectives of anthropology, and who remembered the old talk about the native religion.

Driven to strange depths by the rape of his sister by a gang of whites and her subsequent suicide, Charles Hobuhet became Katsuk, sheds his white identity, and tries to become the true human being he believes he should be. He resolves to kidnap an innocent, a thirteen year-old white boy, David Marshall, who is the son of a prominent undersecretary of State in the American government. He wishes to sacrifice him to atone for the murder of the innocent native peoples killed over the years.

As the pair travel unseen through the forests of the Pacific Northwest, living from the land, the pliable mind of the white boy learns much from the trees, the animals, as well as from his captor, becoming, in a sense, "Indian". Obsessed by his mission, the captor becomes victim of his own thought patterns, and is, perhaps the real innocent.

But enough. Although Hollywood has butchered some good material, this is one novel which an Indian film crew could turn into a classic. In the meantime, it will provide gripping reading.

(This book is available from this newspaper for $6.95, postpaid)

Indian Treaties 1778-1883, *compiled and edited by Charles J. Kappler in 1904. Republished by Interland 1972 with a new foreword by Brantley Blue. 1110 pages, $67.50.*

Interland Publishing has performed a service by making this compiled volume of treaties once again available for research and reference, although the high price caused by so large a book and probably limited demand will keep it away from many who need to have it.

Kappler was a Senate Clerk who collected up all the treaties he could lay hands on, and had the book printed by the Government Printing Office. The fact that his edition was only 500 copies and that it has not been reprinted since 1904 should give some indication of the low regard in which Indian treaties have been held by American officials.

The book sweeps from east to west as did the American juggernaut, opening with a Treaty With the Delawares, 1778, and ending with a Treaty with the Nez Perces, 1868. In the interval between, lie broken promises, broken dreams.

Unfortunately, neither Kappler nor the present-day editors included any historical references for each treaty. Under what circumstances were these curious documents signed? How long was it before the American government broke each one? What were the results of the signing? Each document, in its flowery legal language, implies hope, frustration, perfidy, courage — the gamut of human feeling — reduced to a series of whereases and therefores like so many used-car contracts.

The United States demanded that each treaty be ratified by Congress before it became law. It did not give the same privilege to the other party, the Indian nations. When, for instance, a handful of chiefs held virtually as prisoners were compelled to sign the Fort Stanwix Treaty, the Iroquois Confederacy refused to confirm the treaty at its next council. Nevertheless, the Americans insisted that the signatures themselves caused the document to be binding.

Also, the United States was careful to commission its representatives; Commissioners Plenipotentiary, it called some of them. That was to make sure that the negotiators had the full authority of the American government. They did not demand the same of the representatives of the native nations, often singling out those individuals who could be bribed or who could be depended upon for friendly terms, rather than those who actually represented the people. The same process is at work in Indochina today.

Who today is aware that the first treaty the U.S. signed, with the Delaware Nation, not only guaranteed the Delawares full territorial rights, but invited the Delawares and other tribes to become the 14th state in the Union, with the Delawares at the head, and with full representation in Congress? Is the United States still supplying, annually, a physician, teachers, carpenter, miller, engineer, farmer, and blacksmiths to the Cheyenne and Arapaho as they promised they would in 1867? Is there any treaty left that has not been broken by the Americans?

Eventually the treaties became less like deals between nations and became mere real estate transactions. Eventually, in fact, the U.S. stopped treatying entirely, and began to rely on brute force. Now that this is no longer fashionable [against Indians] the taking of Indian land is made "legal" by leases instead of treaties.

But the fault of all this is beyond Kappler's control. He was just the clerk, an obscure compiler of the record. Any law firms, Indian groups, or reference libraries who need to know just what was written will find this volume indispensable.

(The list price of this book is $67.50. Any purchasers of this volume from this newspaper who can pay the full price are urged to do so — that's what keeps us going. Those who would need some discount are invited to write us and make an offer — we will do our best to make this work available to all who need it.

(Also, as a service, this newspaper will send a photocopy of the text of any treaty on request. Most are two or three pages in length. We ask only the cost of copying — 10 cents a sheet — and postage. Send us $1 and we'll return the change with the treaty you have requested. Give full particulars when possible — name, date, place.)

Who is the Chairman of this Meeting? *a collection of essays edited by Ralph Osborne. Neewin Publishing, Toronto, 1972. $2.50 paperback.*

Some of the most perceptive writing on native philosophy, as well as devastating insight into the workings of the white Western world has come from the pen of Wilf Pelletier, director of the Institute for Indian Studies in Toronto. Wawashkesh, as he is known to his Odawa tribesmen, has two lengthy essays in this paperback. He has had welcome material published in this newspaper, and has two earlier paperbacks, *Two Articles*, and *For Every North American Indian Who Disappears, I Also Begin to Disappear.*

Pelletier's sardonic humor is at its best in a monologue about how dumb Indians are. "Indians were so dumb," he says, "that they didn't even have a National Harbours Board — and we had all those canoes. We didn't even know about collecting taxes — hell, we hadn't even thought up money."

The Way: An Anthology of American Indian Literature **edited by Shirley Hill Witt and Stan Steiner. Alfred Knopf, publisher, 1972. $1.95 paperback.**

(Although AKWESASNE NOTES highly recommends this book, the best review we have seen on it is, in fact, the introduction to the book by Shirley Hill Witt. We reprint excerpts of it here.)

On a ship's prow; at the tobacconist's; in the Smithsonian; on an advertisement for a cigarette, a whiskey for executives – there he stands: the wooden Indian, solemn and humorless, his mouth clamped shut. The mute Indian – as familiar an image as Aunt Jemima, Charlie Chan, and the Frito Bandito.

Yet, he is different from them. For one thing, he has no name. Is he Injun Joe or Lonesome Polecat? Who is he? He doesn't say; he's mute.

The nameless mute wooden Indian comes down to us through the years, an old acquaintance. Only Tonto rivals him as the ethnic stereotype, now that Indianhead nickels are so rare. Poor Tonto, whose name means "silly" or "foolish" – his cartoonist was no artist. No face comes to mind, only a brown suit with fringes.

Why a nameless mute image as a legacy for a hundred-thousand -year investment in this hemisphere?
If words possess sanctity and imperishability, they must be fittingly couched and exhibited. For speech to have full meaning, it must also have silence. Silence is half of speech: speech is half of silence. It is not pause. Neither is it an interlude of anxiety glowing red and viscous. It is not a time of frantic groping for thoughts and words to express thoughts. Least of all is silence the brackets surrounding communication. Silence is the continuity which integrates ideas and words. And it is more. Silence is a thing of power. Beyond any utterance, the power of silence stands vast and awesome.

The power of silence heightened the speech of the ancients even as it does today among the living generations. Such a bountiful style is slow to be abandoned. Thus, it is understood that one must not flood the air with words, hoping that from sheer volume the pristine thoughts will voluntarily float free and full-blown. Only verbal pollution results from this. If we recognize the value of words, then silence is not threatening; it is not laden with tension. Silence instead is potent and honorable.

In the great reluctance of Indian people to interrupt when another person is speaking one sees this respect for words. Only rarely, perhaps in emergencies, does one speak over the voices of others. Part of the reason must simply be what constitutes good manners. But beyond this, the worth of the word is extended to encompass the right of the individual to speak his own words without interference.

Two kinds of writing are presented in "The Way". First, there are ancient speeches of honored leaders and orators. These must be read for the thoughts they contain, rather than for the way in which they are written. Many are second or even third translations. They come to us in flowery old English: "O Great White Father, we are your children . . . " We do not know whether this formal style was a European or an Indian invention. However, we suspect that, because of its pervasiveness, it might have been the interpreters' idea of a fitting style. Nothing apparent in contemporary Indian speeches and demeanor toward governmental figures suggests this odd style of delivery.

. . . The second kind of writing found in this anthology is contemporary. It includes both speeches and written articles. Looking through these selections, it should be apparent that two separate forms, spoken and written, are not used by Indians. All is "spoken". Here is a clever survival of an oral tradition: anything written reads well aloud. In fact, the words are mentally "said" then written down. Here, we think, is a distinct contrast with most other English writing. "Hearers", not "readers" are the audience. This is very old. It is also very new.

Taken as a whole, then, what is this volume about?

You are soon to meet Indian thoughts as they were meant to be understood and have not been. You are to experience Indian logic as it naturally flows. You will witness the coalescence of America' s ancient, original tradition with present-day language and problems. Indian people will speak to you directly: their ideas will no longer be veiled by outside interpretation. You may not like the thoughts you perceive, but these are only the first robins of an Indian literary spring, at long last released from a winter of silence. The summer promises to be hot.

More Book Reviews!

The Path To Snowbird Mountain: Cherokee Legends by Traveller Bird. Farrar, Straus and Giroux, New York, 1972. $3.95.

Traveller Bird's grandfather, Sigigi, told him the ancient tribal stories. Although they unravel such mysteries as the coming of Fire, the magic of Selu Tvya who could rub corn from the side of her body, and shark rabbits whose conversational wit could outwit a Wolf, Indian children reared on the Mod Squad, Horror Comix, or even the Six O'Clock News will find they may have crossed the line into another world from which there is no return;

It is not that the book does not spin its tales well: it does. But much of their power comes from explaining happenings interwoven into the Cherokee lives. An explanation of why the possum rolls over and plays dead is only of esoteric interest to a child from Brooklyn, if he should be fortunate to know what, indeed, a possum is.

But perhaps children, and their parents will become entranced enough by Grandpa Sigigi's stories to search out those things which are missing in their lives, and will find new meaning – for both story and life itself.

One of the stories which will evoke some controversy in Indian historical circles is that of Sequoyah, from whom Traveller Bird is descended. It tells of new facts that destroy the myth of Sequoyah, the alphabet "inventor" and replaces them with a new Sequoyah, even more phenomenal than the present legend.

However, John White, a member of the editorial board of the Indian Historical Society says in the Spring, 1972 issue of *Indian Historian* , that Traveller Bird's account is "an elaborate fabrication!" He implies that the book *Tell Them They Lie,* is a hoax. Perhaps. A full-page review was in the Early Winter (vol. 3, number 9) issue of AKWESASNE NOTES. We felt the book offered a new theory, a new history, that was plausible, and that if not true, should be disproven.

Now that White's accusation is on the table, we look to Traveller Bird for more Cherokee history, legends, and facts that will enable more people to make up their minds as to their authenticity.

Native Rights in Canada (Second Edition) *edited by Peter A. Cumming and Neil Mickenburg. Indian-Eskimo Association (with General Publishing Company.) 353 pages $7.95.*

The second edition of the Indian-Eskimo Association's study of native rights in Canada is virtually a new book. It is more than twice as large as the original volume, contains much more detail, and is directed with more determination towards the issues of most immediate concern in 1972. The association has built upon the valuable original study by Douglas Sanders, Kenneth Lysyk, and Anthony Hooper, and this book should become an essential tool in the hands of native organizations.

The book is an excellent example of what white sympathizers can achieve in supporting the work of native organizations. The first edition was published in April, 1970, when the native organizations were starting to flex their muscles. Their emphasis at that time was that well-meaning white people should get off their backs.

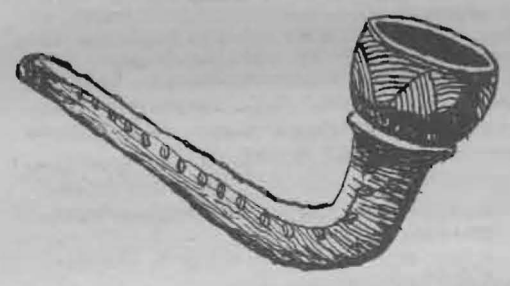
The Indians had been plagued with do-gooders, researchers, investigators, for generations.

A five-page summary states the current position. The government has failed to appreciate the importance and symbolic value which treaty and aboriginal rights have for native people, and the native people are very discontented about it. The government's attempt to pretend that aboriginal rights no longer exist flies in the face of two centuries during which they have been part of the common and statutory law of Canada. There is substantial judicial authority "recognizing" aboriginal rights.

The important issue today is how the Indians' claims are to be settled. The editors say there are four ways: a claims commission along the lines of that which is operated in the United States, a legislative settlement similar to the Alaska land claims, a negotiated settlement, or litigation.

Of these four, litigation is least likely to lead to satisfactory results; the Canadian claims commissioner has far too restricted a base
has temporarily at least refused the prospect of a legislative settlement, and the negotiated settlement is being tried by quebec [if it trying anything at all. Ed.]

The government says that aboriginal and treaty rights are no longer important, that the real questions are economic, social, and educational. But the editors argu argue that these other questions are dependent upon a settlement of the aboriginal rights which satisfies Indian pride and a sense of identity.



Since any of these solutions involves a deal between a white government – which gets its ideas and its impetus from the Canadian society at large – and the native people, it is quite obvious that an aroused, vocal, and well-informed opinion among white Canadians about native rights is essential. For instance, the current negotiation being held between the Quebec government and the Indians of Quebec is taking place in total isolation from the influences of public opinion. The Indian side itself is not sufficiently well organized, and has not adequately discussed the issue among the people in the reserves. Though the aboriginal rights of native people in Quebec are at stake, until only a month or so ago, the representatives of Quebec Eskimos did not know the negotiation was going on. They have now asked to be included. It is quite certain that Quebec society as a whole is not aware of what is at stake.

The danger of this secret negotiation is that the Indians will once again be tricked. The government, so far as one can tell from the tiny amounts of information that are available, is operating on the assumption that aboriginal rights can be bought off.

As the editors of this volume warn, "this would be patently unfair, and undoubtedly would be rejected by native peoples." Native people do not just want money for their rights: they want land, and special rights within that land.

If there is a white population sensitive to this problem, they will find enough material and more to give them the necessary background in this valuable book.

– Boyce Richardson

(This review originally appeared in the Montreal Star for April 22, 1972.)

Montreal, Quebec – A book examining the Quebec Government's controversial plan to create a mammoth artificial lake near James Bay concludes that the project is an act of genocide.

The book is in French, titled *Baie James: Sans Mobile Légitime* and is published by Editions L'étincelle. Another edition will be brought out by Sierra Publications titled James Bay: The Plot to Flood the North Woods. [An announcement of its sale through this newspaper will be made when the book is ready. The expected price is $2.95.]

Written by Boyce Richardson, former associate editor of *The Montreal Star*, the book says the Quebec government will find it impossible to justify the expenditure of $6-billion on the project. Richardson's articles are frequently in print in *Akwesasne Notes.*

"I am against the project for a number of reasons," he declared at a reception launching the book, held at the Bibliotheque Nationale du Québec here. "It is really an American and not a Canadian project. For the Indians and the Eskimos living in the area, the project is practically an act of genocide. Biologists and ecologists were not consulted by the Quebec government in spite of the knowledge that the creation of artificial lakes is a bane, not a boon. Mega-projects that do not take into account the human factor are attractive only in short-term, politically-oriented propaganda," he added. "The whole James Bay project should be shelved."

Illustrated by Aislin and supported by a humanitarian argument, Boyce Richardson's book is a plea for the welfare of the human being.

(Thanks to John Richmond of the Montreal Star *for his article/review which appeared on June 1.)*

resources

ABOUT SPECIFIC NATIONS

Abbot: *Paha Sapa (The Black Hills).* Appalachian Press, 1970. $2.25 (a novel)
Balicki: *Netsilik Eskimos.* Natural History Press, $3.95.
Basso: *Ciebcue Apache.* Holt, Rinehart & Winston. $2.35
Brown: *Pomo Indians of California and Their Neighbors.* Naturegraph $2.50.
Castaneda: *Teachings of Don Juan: A Yaqui Way of Knowledge.* Ballentine, 95 cents.

Castaneda: *A Separate Reality: Further Conversations with Don Juan.* Simon & Schuster. $2.95 paper, $6.95 hardcvr.

Chance: *Eskimo of North Alaska.* Holt, Rinehart & Winston. 1966. $2.50
Debo: *The Rise and Fall of the Choctaw Republic.* Univ. of Oklahoma Press. $7.95 hardcover only.
Dennis: *Hopi Child.* Dover 1940/67 $1.95

Drucker: *Indians of the Northwest Coast.* Natural History. $1.95.
Fenton: *Parker on the Iroquois.* Syracuse University Press. 1911/1968. $8.95.
Forbes: *Apache, Navaho & Spaniard.* Univ. of Oklahoma Press $7.95 hardcover only.
Forbes: *Native Americans of California & Nevada.* Naturegraph. $3.95.
Freuchen: *Book of the Eskimos.* Fawcett. 95 cents.

Garfield & Forest: *The Wolf and The Raven — Totem Poles of The Southeast Alaska.* Univ. of Washington 1948 $3.75.
Garfield & Wingert: *The Tsimshian Indians and Their Arts.* Univ. of Washington 1951. $2.95.
Gibson: *The Chickasaws.* Univ. of Oklahoma Press. 1971. $8.95 hardcover only.
Graymount: *The Iroquois in the American Revolution.* Univ. of Syracuse Press. 1972. $11.50 hardcover only.
Gunther: *Ethnobotany of Western Washington.* Univ. of Washington, 1945. $2.50.

Hickerson: *Chippewa and Their Neighbors: Study in Ethnohistory.* Holt, Rinehart & Winston. $2.65.
Hoebel: *The Cheyennes.* Holt, Rinehart & Winston. 1960/66 $2.35.
Holm: *Northwest Coast Indian Art: An Analysis of Form.* Univ. of Washington 1970. $4.95.
Haeberlin & Gunther: *Indians of Puget Sound.* 1931/61. Univ. of Washington $1.50.
Imthum: *Among the Indians of Guiana.* Dover $3.50.
Kinietz: *Indians of the Western Great Lakes 1615-1760.* Univ. of Michigan $2.95.
Kroeber & Heizer: *Almost Ancestors: First Californians.* Ballentine $3.95.

LaFlesche: *The Middle Five.* Univ. of Wisconsin 1963 $2.50.
Landes: *Prairie Potawatomi: Tradition and Ritual in the 20th Century.* Univ. of Wisconsin Press 1971. $12.50 hardcover.
Lange: *Cochiti.* Southern Illinois University. 1959/68. $4.95.
Lowie: *The Crow Indians.* Holt, Rinehart & Winston 1953/56 $7.50.
Lowie: *Indians of the Plains.* Doubleday/Natural History. 1954/63. $1.95.
McFeat: *Indians of the North Pacific Coast.* Univ. of Wash. $2.95.
Mead: *Changing Culture of an Indian Tribe.* Putnam 1966 $2.25.
Quimby: *Indian Life in the Upper Great Lakes.* Univ. of Chicago Press. $2.45.
Radin: *The Winnebago Tribe.* Univ. of Nebraska. 1923/70. $3.50.
Ritzenhaler: *The Woodland Indians.* Doubleday/Natural History. 1970. $1.95.
Shakespeare: *The Sky People.* (Arapahoe) Vantage. 1971 $3.95.
Speck: *The Iroquois.* Cranbrook Institute 1945/60 $1.00
Terrell: *Apache Chronicle.* World $12.50 hardcover only.
Trigger: *Hurons: Farmers of the North.* Holt, Rinehart & Winston. 1969. $3.25.
Wallace: *The White Roots of Peace.* Friedman $5.00 hardcvr.
Waters: *Masked Gods: Navaho & Pueblo Ceremonialism.* Ballentine. 1965/71. $1.65.
Watkins: *Choctaw Definer.* Southeastern Indian Antiquities Survey 1892/1972. $1.90.
Wolcott: *A Kwakiutl Village & School.* Holt, Rinehart & Winston. $2.65.
Wolf: *Sons of the Shaking Earth.* Univ. of Chicago $1.95.
Wyman & Bailey: *Navaho Indian Ethnoentomology.* Univ. of New Mexico Press. $3.00.

Drama, Fiction, Photographs, Poetry, Legends

Bird: *The Path to Snow Mountain.* Farrar, Straus & Giroux. $3.75. hardcover (children's stories).
Blue Cloud Abbey: *[selection of poems and pictures, untitled]* 25 cents, 1972.
Cronyn: *American Indian Poetry: An Anthology of Songs and Chants.* Ballentine 1972 $1.65.
Fall: *The Ordeal of Running Standing.* Bantam. 1970. 95 cents.
Folsom: *America's Ancient Treasures: Guide to Archeological Sites and Museums.* Rand McNally. $2.95.

Hill: *Glooscap and His Magic: Legends of the Wabnaki Indian.* McClelland & Stewart, 1963/70. $5.50 hardcover only.
Holm: *Crooked Beak of Heaven: Mask and Other Ceremonial Art of the Northwest Coast.* Univ. of Washington Press. $4.95.
Kopit: *Indians.* Bantam $1.25.

Marcossie: *Harpoon of the Hunter.* McGill-Queen's Press. 1970. $4.95 hardcover only.
McLuhan: *Touch The Earth: A Self-Portrait.* Outerbridge & Dienstfrey. $6.95 hardcover only.
Richter: *Light in the Forest.* Bantam 1953 60 cents.
Stevens: *Sacred Legends of the Sandy Lake Cree.* McClelland & Stewart, 1971. $6.95 hardcover only.
Tvedten: *An American Indian Anthology.* Blue Cloud Quarterly, 1971. $2.00.

BOOK DISPLAYS FOR SALE: We can supply special display of books, usually one each of several hundred titles, or several copies of each of best-selling Indian books. The display would be good in craft stores, bookstores, at powwows, for bazaars, Indian weeks, meetings of librarians.

The books are sent on consignment at a 20% discount. Any unsold books can be returned for full credit, although we have to be guaranteed at least $100 worth of sales just to cover our costs of handling.

Fifty Books on Native Peoples: A Basic Library

(The entire list has a value of slightly over $100. It is available complete from this newspaper for $85 postpaid. We reserve the right to make occasional substitutions if necessary.)

Alexander: *The World's Rim.* Nebraska 1953/ $1.95.
American Friends Service Committee: *Uncommon Controversy* Univ. of Washington Press, 1970. $2.50.
Armstrong & Turner: *I Have Spoken: History Through Voices of Indians.* Swallow $2.95.
Astrov: *American Indian Prose & Poetry.* Capricorn 1946/62. $2.45.
Berger: *Little Big Man.* Fawcett 1964/70. $.95.
Borland: *When the Legends Die.* Bantam 1963/69 $.75.
Brandon: *American Heritage Book of Indians.* Dell 1964 $.
Brandon: *The Magic World.* Morrow 1971. $2.50.
Brown: *Bury My Heart at Wounded Knee.* Bantam 1971 $1.95.
Brown: *The Sacred Pipe: Seven Rites of the Oglala Sioux.* Penguin. 1953/71 $1.45.
Cahn: *Our Brothers' Keeper.* World 1969 $3.95.
Collier: *On the Gleaming Way.* Swallow 1949/62. $2.25.
Council on Interracial Books: *Chronicles of American Indian Protest.* Fawcett $1.25.
Deloria: *Custer Died for your Sins.* Avon 1969 $1.25.
Deloria: *We Talk, You Listen.* Dell. $2.45.
Feldman: *The Story Telling Stone.* Dell. 75 cents.
Forbes: *The Indian in America's Past.* Spectrum 1964 $1.95.
Josephy: *The Indian Heritage of America.* Bantam 1968/69 $1.65.
Jacobs et al: *To Serve The Devil: America's Racial History. Vol. 1.* Random 1971 $2.45.
Josephy: *Red Power: American Indians' Fight for Freedom.* McGraw Hill 1972 $2.95.
Kluckhohn & Leighton: *The Navajo.* Natural History 1946/62 $2.50.
Kroeber: *Ishi in Two Worlds.* Univ. of California Press. 1961/67. $2.25.
LaFarge: *Laughing Boy.* Houghton Mifflin 1929/ $2.45.
Levine & Lurie: *American Indians Today.* Penguin 1965/70. $1.95.
Locke: *The American Indian.* Mankind 1970. $1.75.
Momaday: *House Made of Dawn.* Spectrum 1966/69. 95 cts.
Mowat: *People of the Deer.* McClelland & Stewart. $1.25.
Neihardt: *Black Elk Speaks.* Univ. of Nebraska Press. 1932/62 $1.50.
Ortiz: *The Tewa World: Space, Time, Being & Becoming In a Pueblo Society.* Univ. of Chicago. $2.45.
Schusky: *The Right to be Indian.* Indian Historian Press. 1965 $2.00.
Steiner: *The New Indians.* Delta 1968 $2.75.
Van Every: *Disinherited.* Avon. 1966/70. $1.25.
Washburn: *The Indian and the Whiteman.* Anchor. 1964 $2.95
Waters: *Book of the Hopi.* Ballentine 1963/69 $1.25.
Waters: *Man Who Killed the Deer.* Swallow 1942/70 $2.50.
Wax: *Indian Americans: Unity & Diversity.* Prentice-Hall 1971. $2.95.
Weltfish: *The Lost universe.* (Pawnee) Ballentine. 1965/71. $2.95.
Wilson: *Apologies to the Iroquois.* Random. 1959/66. $1.95.

Josephy: *The Nez Perce Indians and the Opening of the Pacific Northwest.* Yale $5.95.

Momaday: *The Way to Rainy Mountain.* Ballentine 1969/70 $1.25
Wallace: *Indians of Pennsylvania.* Pa. Hist. & Mus. Comm. 1961 $1.50.
Corle: *Fig Tree John.* Liveright 1934/71 $2.45.
ROthenberg: *Shaking the Pumpkin: Traditional Poetry of Indian North America.* Doubleday 1972 $3.95.
Cardinal: *Unjust Society.* Hurtig. 1969 $2.75.
Meyer: *Native Americans: The New Indian Resistance. 1971.* 1.25.
Pelletier, Poole, et al: *For Every North American Indian Who Begins to Disappear, I Begin to Disappear Also.* Neewin 1971 $3.75.
---, *The Iroquois Constitution: The Great Law of Peace.* White Roots of Peace. $1.00
Steiner & Hill: *The Way: An Anthology of American Indian Literature.* Vintage. $1.95.
Deloria: *Of The Utmost Good Faith.* Bantam 1971 $1.95.
Wallace: *Death and Rebirth of the Seneca.* Random $2.45.

(Readers are invited to submit their own ideas of basic books which they feel should be included on this list — or books which should be taken off the list. All books listed here are available individually, as well as in the basic packet of fifty.)

The Situation Today

Bibeau, Gawboy & Lyons: *Everything You Ever Wanted to Ask About Indians But Were Afraid to Find Out.* North Star Press, 1971, $1.25.
Bodard: *Green Hell: The Massacre of the Brazillian Indians.* Outerbridge & Dienstfrey. $10.00 hardcover only 1971.
Bryde: *The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict.* Holy Rosary Mission 1966. $2.00
Committee on Labor & Public Welfare, 91st Congress: *Indian Education, A National Tragedy, A National Challenge.* $1.00 plus 25 cents handling & postage. 1969.
Daniels & Christiansen: *Many Laws.* Metis Association of Alberta/Canindis Foundation. $1.00 handling. (Available only to Indians under terms of funding arrangement.)
Havinghurst: *The Education of Indian Children & Youth.* Univ. of Minnesota. 1970. $1.00 plus 25 cents handling.
Henry: *Textbooks and the American Indian.* Indian Historian Press. $4.25.
Hirschfelder: *American Indian Authors.* Association on American Indian Affairs. 1970 $1.00.
Hudson: *Red, White and Black: Symposium on Indians in the Old South.* Univ. of Georgia Press 1971 $3.75.
Indian Eskimo Assn: *Native Rights in Canada. (Second Ed.)* 1972. $7.95.
International Work Group (IWGIA): *Declaration of Barbados.* 1971. 25 cents.
Morgan: *Dams and Other Disasters: A Century of the Army Corps of Engineers.* Porter Sargent 1971. $7.50 hardcvr.
Nash: *Machine Age Maya.* Univ. of Chicago Press. $1.95
Osborne: *Who is Chairman of this Meeting: A Collection of Essays.* Neewin Publishers, 1972. $2.50.
Pittock: *Aboriginal Land Rights.* International Work Group (IWGIA) 25 cents. 1971.
Walsh: *Indians in Transition.* McClelland & Steward $4.75 1972.
Washburn: *Red Man's Land, White Man's Law.* Scribners, 1972. $7.95 hardcover only.
Waubageshig: *The Only Good Indian.* New Press. 1970. $3.50
Wax: *Indian Americans.* Prentice-Hall $1.95 1972.
---, *Red Buffalo: A Radical Journal of American Studies.* Summer, 1971, issue. $1.00.
Wise: *The Red Man in the New World Drama: A Politico-Legal Study with a Pageantry of American Indian History.* 1931/71 $8.95 hardcover.

THE SOURCE?

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y. 13683

UNCLASSIFIED LIST

McClintock: *The Old North Trail: Life, Legends and Religion of the Blackfeet Indians.* Univ. of Nebr. 1968 $2.95.
Grinnell: *Blackfoot Lodge Tales: The Story of a Prairie People.* Univ. of Nebraska Press 1962 $2.25.
Stands In Timber: *Cheyenne Memories.* Univ. of Nebr. $2.25
Cohen: *Handbook of American Indian Law.* University of New Mexico Press. The Unexpurgated Edition. Regularly $25. Through this paper: $20.

Laubin: *The Indian Tipi.* Ballentine $1.65.
Vanderwerth: *Indian Oratory.* Ballentine $1.65.
Bailey: *Ghost Dance Messiah.* Westernlore 1970 $6.95 hdcvr.
Shearer: *Lord of the Dawn: Quetzalcoatl.* Naturegraph $3.95.
---, *The Mojave of the Colorado: Pages of History.* Naturegraph 1960. 50 cents.
Clear Creek: *Black Mesa: Cultures in Collision.* A special issue from The Environmental Viewpoint. 75 cents.
Native American Free University: *Indian Draft Resistance.* $2. plus 25 cents handling.
Allen: *Pomo Basketmaking.* Naturegraph 1972. $2.00
Kimball & Anderson: *Art of American Indian Cooking.* Avon. 95 cents.
Appleton: *American Indian Design & Decoration.* Dover. $4
Sun Bear: *Buffalo Hearts.* Naturegraph. $3.00.
Sun Bear: *At Home in the Wilderness.* Naturegraph. $3.00
Boas: *Primitive Art.* Dover. $3.00
Brown: *Spiritual Legacy of the American Indian.* Pendle Hill 70 cent.
Burnette: *The Tortured Americans.* Prentice-Hall $7.95.
Capps: *A Woman of the People.* Fawcett. 1966 95 cents
Catlin: *O-Kee-Pa.: A Religious Ceremony and Other Customs of the Mandans.* 1806/1967. Yale. $5 from this paper (regularly $12.50)
Clutesi: *Son of Raven, Son of Deer: Fables of the Tse-Shaht People.* Gray 1967. $4.75. Hardcover only.
Clutesi: *Potlatch.* Gray. $5.95, hardcover only.
Coffin: *Indian Tales of North America.: An Anthology for the Adult Reader.* Univ. of Texas Press 1961. $4.00
Driver: *Indians of the North America.* Univ. of Chicago Press $6.85.
Driver: *Americas on the Eve of Discovery.* Spectrum $1.95.
Enciso: *Design Motifs of Ancient Mexico.* Dover. $2.50.
Evans *To Die Game: The Story of the Lowry Band, Indian Guerillas of Reconstruction.* Louisiana State University Press. $8.95.
Fey & McNickle: *Indians and Other Americans: Two Ways of Life Meet.* Perennial Library $1.25.
Von Hagen: *Realm of the Incas.* Mentor $1.25.
Von Hagen: *The Aztec: Man and Tribe.* Mentor 95 cents.
Hayden: *The Love of Possession is a Disease With Them.* Holt, Rinehart & Winston. $1.95.
Kelemen: *Medieval American Art: Masterpieces of the New World Before Columbus.* Dover. Two volumes, each $4.50.
McGinnis: *After the Death of an Elder Klallam.* Baleen Press. $2.40
Parsons: *American Indian Life.* Univ. of Nebraska 1922 $2.95
South Dakota Review: *American Indian II.* $3.50.
Nequatewa: *Truth of a Hopi.* Museum of Northern Arizona. 1936/67. $2.00
Mera: *Pueblo Designs.* Dover $2.50.
Owen: *Journey for Joedel.* Avon. $.95.
Reid & de Menil: *Out of the Silence.* Outerbridge & Dienstfry $7.95 hardcover only.
Sides: *Decorative Art of the Southwestern Indians.* Dover $1.50.
Sluman: *Poundmaker.* Ryerson. $6.96 hardcover.
Stump: *There is My People Sleeping.* Gray $9.50.
Speck: *Penobscot Man.* Octagon 1940/70. $11.50.
Terrell: *American Indian Almanac.* World 1972. $15.00.
Tetso: *Trapping is my life.* Peter Martin $4.95.
Tomkins: *Indian Sign Language.* Dover $1.25.
Tooker: *Iroquois Ceremonial of Midwinter.* Syracuse Univ. $7.50.
Udall: *Me and Mine: The Life Story of Helen Sekaquaptewa.* Univ. of Arizona Press $3.95.
Vlahos: *New World Beginnings: Indian Culture in the Americas* Fawcett. 95 cents.
Vogel: *The Indian in American History.* Integrated Education Associates. 50 cents.
Wauchope: *The Indian Background of Latin American History The Maya, Aztec, Inca and Their Predecessors.* Knopf $2.95.
Witthoft: *American Indian as Hunter.* Pa. Mus. & Hist. Comm. 50 cents.
Hungry Wolf: *Good Medicine: Traditional Dress Issue.* $2.50
Hungry Wolf: *Good Medicine: Life in Harmony with Nature. $1.50.*
Morgan: *Houses and House-Life of the American Aborigines.* Univ. of Chicago Press. 1881/1965. $2.95.

(Paperbacks about Indian culture in general are also available, and a listing of them will be printed in the next issue, as it was in the last issue. All books listed here are available from this newspaper postpaid.)

(Comments from readers about the list are welcomed. Let us know of books here that are misleading or derogatory so we can re-review them. If you know of publications that should be added to the list, or reprinted, let us know their names and publishers.

(Schools, libraries, and individuals are invited to use this service to build up a good collection — and to help keep the newspaper alive.)

ORDERING BOOKS? Don't forget the Indians in prison. Send along an extra dollar or two, and we'll match it with an equal amount to send a book to an Indian Culture group in a penal institution. Remember your brothers & sisters.

HISTORY

Armstrong & Turner: *I Have Spoken: History Thru Voices of Indians.* Swallow. $2.95.
Brown: *Bury My Heart at Wounded Knee.* Bantam 1971/72 $1.95.
Colden: *History of the Five Indian Nations.* Cornell Univ. Press. 1727/1969. $1.95.
Collier: *Indians of the Americas.* Mentor. 1947/64. 95 cents.
Driver: *The Americas on the Eve of Discovery.* Prentice-Hall. $1.95.
Fast: *The Last Frontier.* Signet. 1941/71. 75 cents.

Hagan: *American Indians.* Univ. of Chicago Press. 1961. $1.95.
Jackson: *Century of Dishonor.* Harper & Row 1884/1965. $3.75.

Josephy: *Patriot Chiefs: Chronicles of American Indian Resistance.* Viking. $1.95.

Kappler: *Indian Treaties 1778-1883.* Interland. 1904/1972. $67.50. (Indian organizations and individuals may apply for special price if necessary.)
Leacock & Lurie: *North American Indians in Historical Perspective.* Random House. $14.00 hardcover only.

Marriott & Rachlin: *American Epic.* Mentor 1970 95 cents
Mooney: *Ghost Dance Religion and the Sioux Outbreak of 1890.* Univ. of Chicago Press $2.95.
Tatum: *Our Red Brothers.* Univ. of Nebraska 1899/1970. $1.95.
Van Every: *Disinherited.* Avon. 1966/70. $1.25.

Biographies

Ball: *In the Days of Victorio: Recollections of a Warm Springs Apache.* Univ. of Arizona Press 1970. $6.50 hardcover.
Barrett & Turner: *Geronimo: His Own Story.* Ballentine 1970 $1.25.
Beal: *I Will Fight No More Forever.* Ballentine $1.65.
Bird: *Tell Them They Lie: The Sequoyah Myth.* Westernlore. $7.95 hardcover.
Brown: *Great Upon the Mountain (Crazy Horse).* Naturegraph 1971 $2.25.
Brant: *Jim Whitewolf: The Life of A Kiowa Apache.* Dover $1.75.

Dyk: *Son of Old Man Hat.* Univ. of Nebraska 1938/67. $2.25.
Eastman: *Indian Boyhood.* Dover. 1902/71. $2.00.
Howard: *Saga of Chief Joseph.* Caxton Press 1941/71. $6.95.
Howard & McGrath: *War Chief Joseph.* Univ. of Nebraska 1941/69. $2.65.

Jackson: *Black Hawk.* Univ. of Illinois. 1955/65. $1.75.
Lame Deer: *Lame Deer, Seeker of Visions: The Life of a Sioux Medicine Man.* Simon & Schuster. $7.95 hardcvr.
Landes: *Ojibwa Woman.* Norton, 1971. $2.25.

Linderman: *Plenty Coups.* Univ. of Nebraska 1930/62 $1.80.
Lurie: *Mountain Wolf Woman.* Univ. of Michigan Press. 1961/66. $1.75.
MacEwan: *Tatanga-Mani: Walking Buffalo of the Stonies.* Hurtig 1969. $7.95.
Metayer: *I, Nugliak.* Peter Martin, 1966. $5.95 hardcover.
Neihardt: *When the Tree Flowered: The Fictional Autobiography of Eagle Voice, a Sioux Indian.* Univ. of Nebraska $1.65.
Opler: *Apache Odyssey: A Journey Between Two Worlds.* Holt, Rinehart & Winston $5.00.
Radin: *The Autobiography of a Winnebago Indian.* Dover. 1920/63. $1.25.
Sandoz: *Crazy Horse.* Univ. of Nebraska 1942/67. $1.95.
Schultz: *My Life as an Indian.* Fawcett 1935 95 cents.

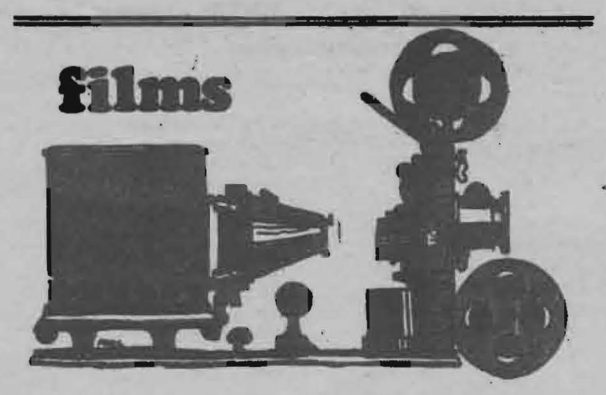
Simmons: *Sun Chief: Autobiography of a Hopi Indian.* Yale $3.75.
Stanley: *Louis Riel.* McGraw Hill/Ryerson. $4.00.
Stember: *Heroes of the American Indians.* Fleet Press, 1971. $5.00 hardcover only.

A series of six magnificent bright posters suitable for homes, classrooms, and displays, are now available. They measure 3 feet by 4 feet, and are $3.00 each. They are published by the Royal Ontario Museum. Titles include: Toys and Games, Musical Instruments, Quillwork, Assiniboines, Naskapi, and Woodland Cree. *Information on the handicrafts is also included. The charts are available from this paper.*

Help AKWESASNE NOTES and educate your community at the same time. CLIP THIS OUT and give it to your public library or school librarian. Suggest that they subscribe to the paper, and send in a $5 contribution – we'll send them an invoice, if they need it. (And show them the book list, too – school and public libraries can order at a discount to strengthen their collections, and to help us survive.

AKWESASNE NOTES, Mohawk Nation, via Rooseveltown, N.Y. 13683. "Although published by the Kanenkahake (Mohawk Nation) this covers news of all Indians in the U.S. and Canada with reporting done by local correspondents or from articles reprinted from newspapers and other media. Photographs, drawings, cartoons, poetry, add to the lively and eclectic "news" which is timely and often angry. Included is a calendar of Indian events." Published nine times a year, 48 pages each edition. Libraries are asked to support the paper at $5 per year, although it will be sent free if budgets are limited. Sample copies on request.

(The review quoted above is from BOOKS OF THE SOUTHWEST, a critical checklist of current Southwestern Americana, published monthly by Donald M. Powell of the University of Arizona Library at Tucson, and Betty Rosenberg, University of California, Los Angeles.)



FILMS ARE NOW AVAILABLE FOR USE FOR INDIAN GROUPS, FUNDRAISING

White Roots of Peace has some recommended films for use by Indian groups, and those who support their cause. We are not in the commercial film business – but we do want to make films as widely available as possible. And on the other hand, we do have to pay for the prints of the film. The prices listed are estimated commercial rates – we will work on the usual donation basis, and ask that everyone do the best they can so that we can purchase still more prints and continue in our work. Write White Roots of Peace, Mohawk Nation via Rooseveltown, N.Y. 13683 or phone (518) 358-4697.

God Help the Man Who Would Part With His Land
50 minutes, black and white, rental $20.00. The 1970 occupation of Loon and Stanley Island at Akwesasne.

Pikangikum
10 minutes, black and white, rental $5.00. Sketches and voices in a changing isolated northern Ojibwa community.

Ballad of Crowfoot
10 minutes, black and white, rental $5.00. Willie Dunn's award winning film of historical stills and his ballad of the life of a Blackfoot chief and the People.

You Are On Indian Land
40 minutes, black and white, rental $15.00. The International Bridge Blockade at Akwesasne in 1968 over the Jay Treaty. A classic of Indian use of non-violent confrontation.

These Are My People
about 15 minutes, black and white, rental $10. Good for classroom use to explain about the Iroquois Confederacy. Interviews with people at Akwesasne.

Indian Relocation: Elliot Lake
30 minutes, black and white. Rental $15.00. An attempt by the Canadian government to "train" Northern Indian families for the good life in a white community.

As Long as the River Runs
about 45 minutes. Color. Rental $45. A documentary on the Washington State Fishing Struggles. A new film.

Little White Salmon Indian Settlement
30 minutes. Color. 1972. Produced by Harry Dawson for the Little White Salmon Indian Settlement & Treaty Indians of the Columbia, to express Indian sentiments regarding fishing rights. Suggested rental: $30.

TWO ALCATRAZ POSTERS are available from Brother Indian Joe Morris, Indians of All Tribes, POBox 336, San Francisco, California 94101. One on the Alcatraz movement is $1.00 plus 50 cents for tube and postage. For an additional dollar there is the blueprint map of the island with history highlights drawn around.

POSTERS: Sitting Bull, Chief Joseph, Three Horsemen and The Zuni Governor are available now. Grandma Hunter, and Genocide in South America posters, as well as the poster in this issue, are expected back from the printers anyday now. Send us a dollar and we:ll send three of them – your choice or ours. Quantity prices on request.

LP ALBUMS, TAPES AND CASSETTES

NEW THIS MONTH: Pueblo Songs of the Southwest on LP album, 8-track, and cassette. Includes Hopi Butterfly Dance, Jemez Buffalo Dance, San Juan Basket Dance, Zuni Rainbow Dance, Laguna Eagle Dance. $5 for the album, $6 for the tapes.

IROQUOIS SOCIAL DANCES: Three Volumes I, II, III. $5.00 each. Iroqrafts Albums.

PONCA PEYOTE SONGS: Volume One, and new this month, Volume Two. For Native American Church members and other people respecting this religious music. $5 in LP each volume, or $6.00 in cassette or 8-track.

CUSTER DIED FOR YOUR SINS: an LP stereo-album by Floyd Westerman, setting Vine Deloria's book of the same title into highly listenable music. $5.

NAVAJO GIFT SONS AND ROUND DANCE – an Indian House LP recorded at Klegetoh. $5, or $6 for cassette, 8-track.

WILLIE DUNN – a new album, produced by White Roots of Peace. Includes Ballad of Crowfoot, Louis Riel, Charlie Wenjack, and other of Willie Dunn's songs, plus traditional Cree music by Jerry Saddleback. $5. Not available until June 15.

OTHER ALBUMS AVAILABLE: *$5 each.*
Songs of the Muskogee Creek, volumes one and two
Round Dance Songs of Taos Pueblo, volumes one and two
Comanche Peyote Songs, volume one and two
Navajo Round Dance
Navajo Sway Songs
Taos Round Dance, volumes one and two
Navajo Skip Dance and Two-Step Songs
Sounds of Indian America: Plains and Southwest
Kiowa Church Songs, volume one.
Kiowa 49 War Expedition Songs
Ditch-Cleaning and Picnic Songs of Picuris Pueblo

CASSETTES AND 8-TRACK AVAILABLE: *$6.00 each*
Kiowa Church Songs volume one
Ponca Peyote Songs volume one and two
Navajo Gift Songs and Round Dance
Kiowa 49 War Expedition Songs
Ditch Cleaning and Picnic Songs of Picuris Pueblo

Huge 5-foot-wide map of Indian linguistic groups in the North American Continent, sent in a sturdy mailing tube is available for $3.00. It is multi-colored.

HELP!

ADDITIONAL HELP IS NEEDED TO STRENGTHEN *AKWESASNE NOTES* TO MAKE IT EVEN MORE EFFECTIVE. ALL STAFF MEMBERS WORK ON THE SAME BASIS: AS VOLUNTEERS WITH ALL THEIR LIVING AND NECESSARY EXPENSES MET, AND AS MEMBERS OF A TOTAL COMMUNITY GROUP. BOTH RESIDENTS OF AKWESASNE AND OF OTHER RESERVATIONS ARE INVITED TO INQUIRE FOR DETAILS. HELP FOR BOTH SHORT AND LONG PERIODS IS WELCOME. IF WE WOULD PUT IT IN TERMS OF "CLASSIFIED ADS", THEY WOULD READ LIKE THIS:

TYPIST: able to do accurate and neat work on IBM Selectric Composer similar to an electric typewriter. Work includes copy for the newspaper, mailing lists, etc.

LAYOUT ARTIST: person needed to layout newspaper copy on pages, designing graphics. Not much experience necessary, although some artistic talent is required.

CORRESPONDENCE SECRETARY: needed to answer part of the 3,000 letters received each month by the newspaper. Ability to compose replies essential. Shorthand not essential. Typing ability helpful.

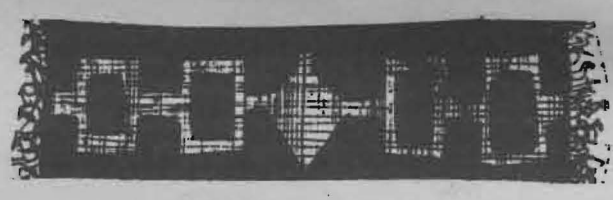
REPORTER/WRITER: wanted to rewrite articles, conduct interviews, and other journalism work.

ASSISTANT EDITOR: needed to work on newspaper and to handle publication of pamphlets, posters, and books. Some experience would be needed.

COOK/HOUSEKEEPER: wanted to supervise the kitchen and household, with everyone's help.

INTERESTED PERSONS SHOULD CONTACT THE MOHAWK NATION HOUSE (518) 358-4697 or WRITE VIA ROOSEVELTOWN, NEW YORK.

WHITE ROOTS OF PEACE TRAVELLING GROUP: There will be two groups travelling next year, visiting Indian communities and college campuses, prison groups, etc., all over this continent. One group will concentrate on New York State and New England, while the other will take an Autumn trip into the Midwest and Great Lakes, a pre-Christmas trip south, a Winter and Early Spring trip to California and the Southwest, and to the Northwest in the Late Spring. A Canadian trip for the summer is a possibility. We need speakers, singers, dancers, spiritual leaders, craftsmen, as well as artists, photographers, writers, human beings. People interested in having the group visit – or in accompanying the group, should inquire. The purpose of the trip is to build unity, increase communication, give encouragement to traditionalists, gather information.



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NEW ADDRESS:

name_____
address_____
City_____
State_____ Zip____

NOTES: I just returned from Flagstaff and the Powwow. One specific instance to which I was witness made the trip an unpleasant experience. On Sunday, July 2nd, I and perhaps 200 others observed the following:

As a large crowd of people lined a street down which the daily powwow parade would pass, two young Indian men crossed one side of the intersection of the parade street and a side street. A young Flagstaff policeman left his place directing the crowd to stop the two and to take them aside on the adjoining street. Apparently, the men had crossed against the traffic light — an offense shared by many of the forming crowd. Seemingly, arbitrarily, the policeman directed one of the men to continue on after a brief, sharp, questioning.

The other, smaller, young man was kept behind. The policeman took out his handcuffs. As the Indian man's face registered disbelief, confusion, fear, the policeman sharply demanded that he immediately step to a spot on the sidewalk directly in front of the officer. The young Indian did not yell or defy the order. He did not resist. He did not move fast enough — the policeman grabbed his arm, quickly moved behind him and grabbed him around the neck with his forearm against his captive's throat. The Indian man did not cry out or resist. Moving his other arm around the back of the man's neck and gripping his other arm to thereby apply pressure from both sides, the officer held his hold until, from strangulation or nerve pressure, the Indian crumpled to the sidewalk, unconscious. He was handcuffed to a parking meter and left sprawled in the sun, face down.

Granted, the Indian may have been intoxicated but when he had passed through the nearby crowd, and had bumped into a woman, he said, "Excuse me." When the two men crossed the intersection, neither staggered nor walked unsteadily. To those who witnessed the "crime" and the arrest, it was an outrageously inappropriate overreaction to the situation and a brutal physical abuse without cause.

From conversations with residents of Flagstaff and frequent powwow visitors, I understand that this type of incident is not uncommon. Hearsay has it that some fine collections of Indian jewelry have been amassed by Flagstaff policemen active during the Powwows. In short, it is common practice, apparently, for the Flagstaff police to brutally abuse and violate the civil rights of Indians present at a powwow run by and for non-Indians.

Michael Owen
Tucson

NOTES: I've just read the pitiful story in the last issue revealing Charlie Wenjack's torments. Just couldn't hold my tears.

Richard Tompkins
Maine State Prison
Thomaston, Maine

NOTES: Your paper has shown me that there is more to the Native Americans than the BIA would have most people believe. Despite the efforts of Andy Jackson, Phil Sheridan and their many friends, the struggle for the Old Way still goes on.

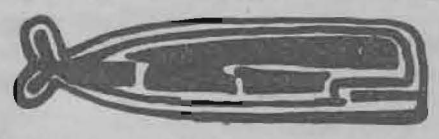
Merle W. Jones
Hurst, Texas

NOTES: I don't think anybody or any tribe can lose their culture unless they want to. No culture is dead or ever will be. It is there for any man or woman who wants to revive it. It sleeps till someone comes to take it up.

I may be living in a white man's prison, but it can never hold me from practising my religion.

I thought I did not have any need for my culture in a white man's world. I had been trying to get into the white man's culture — but look where it has me now. Maybe it's about time the Native People started going back to their original beliefs. They were doing okay till they tried to mock the white man.

Oochinapees (Mervin Cryer)
POBox 2140
Springhill, Nova Scotia

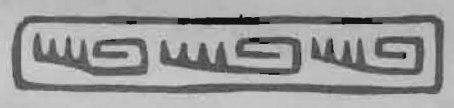


NOTES: Your struggle for human rights and ours are one and the same.

Since we have taken on the task to represent in principle *all* ethnic groups throughout the world oppressed by other groups, majority or vested, while at the same time attempting to manifest the rights of the one human family to which we belong, our claim is that there are no second-class world citizens and that individual oppressed groups must broaden their horizons, especially beyond the frontiers of political nationalism to include humanity, from which in any case they derive their uniqueness.

This is why we have already declared World Government, but not so much a political as a moral government which is each conscious human in microcosm. The political side will take years to develop and begins — as do all governments of the people — by claiming human rights in the face of their denial.

Garry Davis, World Citizen
World Service Authority
Basle, Switzerland



NOTES: You obviously sense the need for presenting an insightful and informative view of the issues concerning the situation of the 20th century American Indian. However, you also seem understanding of the fact that a contemporary analysis of Indian affairs should not preclude a sound historical representation and this blending of the historical with the contemporary was particularly enjoyable, as well as your excellent writing and editorial ability.

Brent A. Warren
Lincoln, Nebraska

NOTES: I have been advised to contact you relative to Indian children who might be in need of things. My troop of Girl Scouts have made some beds which they decorated and then made covers and pillows for same.

They will accommodate a doll of about 10 to 12 inches. We would like to send them to some Indian girls who would enjoy receiving such a toy. Perhaps those in the western part of the United States are less fortunate than those in eastern reservations.

C. Basil Dearborn, Jr., Troop Advisor
24 Moeser Place
Old Tappan, New Jersey 07675

NOTES: I have been working with the Associated Indians of Detroit. Our main purpose is to unite and organize inner-city Indians, mostly of the younger set, to make them aware of the Indian Movement as a whole and to revive the meaning of their cultural heritages.

There are many Mohawks and Oneidas here, and like myself, they have lost their language. We may be able to find a teacher to teach our native tongue to us. If there is any way possible that you can send us material which would help a teacher in teaching our language, please let us know.

We are striving to start our own Indian schools to teach our children the right way.

Johnny Cross the River
Associated Indians of Detroit
3901 Cass at Selden
Detroit, Michigan 48201

NOTES: I looked at the Sunday news and I see the headline: "Dakota Floods Leave 150 Dead."

The Great Spirit works in strange ways. There are many things we do not understand. Back in 1870s the greedy invaders went into the Black Hills looking for gold and breaking their word. They lied, murdered our people, and stole and raped our land.

I expect to see many other things happen. They don't understand the signs the Great Spirit gave us.

Zuis
South Dakota

NOTES: Truthfully, when that big bundle of 30 papers came to my door, I was astounded. However, I was able to get them around. I took them to various meetings and was able to sell 3 or 4 papers at each.

I also met people who had heard of the paper but had not seen it, and I met some subscribers! But the best place to sell was in front of the Brooklyn Library. Some people came over to me and looked at the paper and bought it. They were strangers, but friendly. So the paper reached a wider range than my own friends and I am very pleased.

So please send me another 30.

Erna McNeil
Brooklyn, N.Y.

(Selling the paper is one of the best ways to help NOTES get strong. The income from bundle sales helps very much in meeting printing costs. New people are acquainted with the paper. It provides a good opportunity to talk with people about Indian matters.

(All you need to do is let us know how many papers you want to try. A few weeks after you receive them, send us 35 cents for each paper sold. Any left-over papers can eventually be given away to interested people.

(We'd like to see the papers sold in every tribal council office, on every reservation, in schools and offices, at meetings and pow-wows, in groups and stores — all over this land. It's up to you if you want to give it a try. — The Editors)

NOTES: I have read with great interest the problems faced by young Indian students in growing their hair in traditional standards on the recent issues of your newspaper. Right here in Dominica, we experience the same problem — a systematic movement to suppress the cultures of all non-white peoples.

In Dominica, with the rising of black consciousness, the Afro hairstyle is one of the ways of demonstrating black consciousness. The St. Mary's Academy, a Catholic-run school in Roseau, Dominica, closed down rather than to allow a student to wear an Afro. A student demonstration had protested the dismissal of the student, and also brought out the oppressive nature of the British education system employed here.

Greg Rabess
Dominica

(Dominica, a small island of 67,000 persons in the Caribbean Sea, is also the home of a reservation of Carib Indians whose land is threatened by encroachment of outside and colonial interests.)

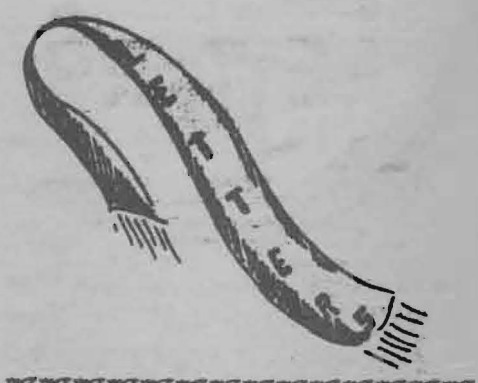
NOTES: I want to reply to John Miles of England who wanted to know why the Indians don't do something to help themselves.

Do you think you could induce the rest of the Englishmen to come to live in Canada? There is lots of room. Then maybe you could give us your little island. There are not too many of us left, and I'm sure we could all fit in. We'll promise to take good care of it — we'll even sign a treaty to that effect.

However, before we make any rash promises, you will have to free the Irish People, as we know what it's like to be enslaved. Besides, they would make good neighbors for us.

Be sure to let us know what you think of my little idea. Bless you and bye bye,

William W. Childs
Salem, Oregon



NOTES: About the year 1725, there was born a male child and he received the name Tahgahjute. Historians would in later years refer to him as a Cayuga, a Seneca, a Tuskarora, and some in order to seem not too ignorant would simply say he was an Iroquois. He is, however a member of the Turtle Clan, as he used this mark after his name. There is some evidence he either had much contact with the Shawnee, if we take early drawings of him into account, or that he may have been adopted into the Iroquois.

He was not only a living legend in his life-time, but in the present day here in the Ohio Valley he is still a most legendary figure. General George Washington called him one of the finest physical specimen he ever met. Thomas Jefferson called him a great intellect and one of the greatest orators of the day. He was a great rifle shot and would not hesitate to challenge any man to a contest, which he usually won.

Later in life, Tahgahjute was to adopt the name James Logan, after the secretary and adviser to William Penn, who was a devoted friend of his father. He then became known as Chief Logan. It has been written that Logan could speak every dialect of both Iroquoian and Algonquin used in the Ohio Country, as well as English and French. Some historians claim Logan was not a true chief, but his influence was so great, the Treaty of Grenville was held up for some days until his arrival.

Chief Logan travelled almost constantly throughout the country serving as an intermediate or diplomat in the many disputes between the tribes and the white settlers. He was welcome in the villages of both, although he often was referred to as the friend of the whites by his people. Logan became converted in the Moravian Church, and he was married in the Christian faith.

After the death of his wife and only child, he moved the remaining other members of his family to what is today known as Yellow Creek, where he built them a cabin, and where they lived and farmed as the whites. In the spring of 1774, all the family of Logan was lured across the Ohio River to the West Virginia side and massacred in what was one of the blackest deeds in Ohio history. Because of the death of his family, Logan incited the Ohio Nations to war, in what has become known to history as Cresap's War. Col. Cresap has been proven innocent of the deed, but as he was commanding the men who did the deed, in Logan's mind and in the tradition of his people, a chief of his people is responsible for their deeds.

We of the Chief Logan Raiders are going to place a memorial to Chief Logan near the place where his family lived. This memorial consists of a Bronze Plaque mounted on a concrete base. For the past eight years, this has been our project, and all our dues, donations, and other money we have been put into this memorial.

On September 2nd, 1972, we are going to hold a dedication ceremony to honor Logan at the Roadside Park where the memorial will be placed. The park is at the junction of state route 7 and county route 213, just south of Wellsville, Ohio, and the event is to take place at 10 a.m. We have so far on the program a state representative and a U.S. Congressman. We have received a proclamation from the Governor of the State of Ohio, making the first week in September Chief Logan Week, and this we consider to be very much an honor.

We would like to know if there is any one who would come and take part in our dedication ceremony, someone who would be willing to donate their time. We would like to have someone sing a song to the Fallen One and possibly to put on a dance.

We have no Indian community in Ohio. So we must go outside and we want a representative of Chief Logan's nativity. If there is such a person who will donate their services, they may contact me.

Paul V. Hughes, President
Chief Logan Raiders
951 Riverside
Wellsville, Ohio 43968

BROTHERS AND SISTERS: How to capture a monkey is to take a coconut and make a hole just big enough for an empty monkey's hand to go in. Fill the shell with jelly beans, and tie it to a tree. Sooner or later, a monkey comes along, puts his hand into the trap, and fills his hand with the jelly beans. He will not be able to pull himself free because the hole is too small for a hand filled with jelly beans — and he won't have enough sense to let go of the jelly beans to free himself.

The coconut shell is the way of the white society and the jelly beans, its vices.

Great Wolf's Spirit
North Scituate, Rhode Island

Clifford Shenandoah, an Onondaga chief, was killed in a car-pedestrian accident on Route 81 in July. He was a foreman for the S.A. Lindstrom Co., of Philadelphia, Pennsylvania, and had been active in obtaining satisfaction for the death of his brother, Leroy, at the hands of Philadelphia police last March.

Eva Gladys Smith, 69, an elder of the Maidu People, died July 14 in Butte County, California. She spoke two of the three Maidu dialects, and was an expert basket-maker. She was active in California Indian affairs.

Dr. Tom Whitecloud passed into the spirit world sometime last month. He had dedicated his life to helping his people with medicine — one of the first Indian medical doctors in the U.S. He believed strongly in our youth. He led without worrying about authority or the importance of his own self. Just prior to his death, he organized the Three Feather Society — one feather for the past, the present, and the future. He had written earlier, "Make me ever ready to come to you, Father, with clean hands and straight eye so that when life fades as the fading sunset, my spirit may come to you without shame." And so he did.

LETTERS

FRIENDS: I em writing you in behalf of the Proyecto Linguistico Francisco Marroquin of Antigua, Guatemala, a non-profit, secular, education-oriented institution specifically concerned with the 25 or so actively-spoken Mayan languages of Guatemala.

As you may know, there are about four million Mayan Indians in Guatemala, most of whom speak only one of these 25 languages and no other. The project seeks to work with representatives of as many of the 225 Indian communities as it can, in doing the following:

—making alphabets for these previously unwritten languages.

—providing highly technical and specialized linguistic training to these men and women in special month-long intensive courses several times each year.

—these Indian linguists are producing dictionaries, grammars, collections of traditional literature, and several are involved in novels and poetry in their languages. These materials are to serve as a basis for community newspapers in Mayan languages; literacy materials; learning aids for those who wish to learn Spanish, etc. Of course, many of these materials will be of interest to people trying to learn these languages, linguists, anthropologists, and so on.

— a library, the Biblioteca Maya, has been established at the Project which is attempting to collect all the available published and unpublished materials in and about the Mayan languages of Guatemala, but its interests clearly are wider.

The project is about three years old, and has a permanent administrative staff of about 25/30 people. Its offices and some other facilities are provided by the Ministry of Education, but its basic budget and program expenses are earned by the project itself. It has a Spanish and Mayan language intensive teaching program which uses the "total immersion" method, and the earnings from this school provide a fairly respectable annual budget. Some additional assistance is received from time to time from The Ford Foundation, the AID mission of the U.S. Embassy, etc. Also six of the permanent staff are foreign volunteers provided by British Volunteers, U.S. Peace Corps, etc.

Probably the most important goal of all of this work is to put the entire institution under the control of the Indian communities themselves. If that can be accomplished (and it will be in fairly short order), it will be the first time that it has happened in the history of the country.

We want a complete collection of back-issues of NOTES and a new, long-term subscription for the Mayan Library. Even though it is in English (do you publish in Spanish?) articles of special interest could be translated into Spanish and other languages with ease.

Robert Gersony
Proyecto Linguistico Francisco Marroquin
Apartado 237
Antigua
Guatemala, Central America

(We are happy to cooperate. We do not have a Spanish edition of NOTES — at this time we have enough trouble getting out an English edition. However, we recognize the fact that there are millions of Indians who live in Spanish-speaking countries who are brothers and sisters — and allies. We would be happy to have any Spanish translations from NOTES which we would circulate to Spanish-speaking Indians in the U.S. and throughout the Americas. Editors)

NOTES: I have been granted parole, and wish to thank you who I consider was responsible for the effort in my behalf.

One of the most difficult problems facing a man on his appearance before the Parole Board is his attempts to find employment which will be satisfactory to the Board.

This letter is my small effort to thank you, and to say that upon my release I will try and help in anyway I can.

Levi M. Hill 57141
Auburn Prison
New York 13022

NOTES: You continue to be an extremely heavy publication — comprehensive and inspirational.

All of us at Zuni Legal Aid read it carefully and many Zuni people who have picked it up here have been impressed. Keep up the good work!

Reed Wasson
Zuni, New Mexico

NOTES: You are one of the best things the Indian has going now. Keep it going.

Edward D. "Tito" Smith
Chemehuevi Indian Tribe
Havasu Lake, California

NOTES: You get better with every issue. We use the paper in a Contemporary Indian Affairs class, and it is the best possible source we could have.

Linda Belarde, Counselor
Fort Lewis College
Durango, Colorado

NOTES: I am writing in reply to Sylvester Morey's letter published in the Early Winter issue. In his letter, he suggests we should be enthusiastic about athletic teams named Chiefs, Braves, Redskins, Indians, etc., just as we should be that states and rivers have Indian names. Let me show you what I see in a number of the places with "Indian names."

Cheyenne, Wyoming. Once the hunting grounds of these people. It is a reminder of the slaughter of Black Kettle's band at Sand Creek and of Dull Knife's band's flight home in the dead of winter.

Shasta. A county in California with an Indian name. The site of the Pit River Nation's struggle to regain ancestral lands. Also in California are the trees named after the Cherokee, Sequoia. His people were removed from their ancestral home, and he along with the rest of his tribe were persecuted as long as he lived for being Indian.

Peoria, Illinois. The city and state both names of tribes removed from their homeland. The city of Kokomo named after a Miami chieftian whose people were slaughtered and removed. Pontiac, Michigan bears the name of the famous Ottawa leader whose people lost their lands after fierce resistance in defense of their home.

Chillicothe, Ohio, derives its name from the Shawnee language and recalls that these people lived happily here until they were defeated, their lands taken, and they were removed to a small reservation hundreds of miles from their ancient homelands.

Look at names closer to your residence in New York, Mr. Morey. Nashua, N.H., is named after a band who were either slaughtered or sold into slavery to the last one. Oneida County, New York, is named after the Iroquois Nation who lived in the area until forced to relocate in Wisconsin hundreds of miles from their homeland.

The Raritan River empties into the Raritan Bay between New Jersey and Staten Island. The Raritans were a branch of the Delaware, their villages destroyed by the Dutch and English. The few survivors were removed to Green Bay, Wisconsin, in 1832. Hackensack and Lackawana, Lehigh, and of course, the state of Delaware — not named after the Indians, for they called themselves the Lenni-Lenape. Delaware is a word of European origin after the nobleman, de la Ware. This is typical of many "Indian names" in use in America — many originate in Europe, or are European corruptions of Indian words — like the word "Indian" itself. One of the earliest signs of the European's ignorance of our people.

Do you really expect us to believe that retaining these Indian names and corruptions means we are loved, honored and respected? The destruction of the languages, culture, and people, the attacks on the religion, customs and heritage are not nullified by using Indian words on your maps.

Lou Gilson
Long Island, New York

NOTES: I am making an independent appeal to all concerned Indians that we should demand an investigation be made of the disloyal Closed System of Bureaucracy where nobody talks.

When you go to the Bureau for assistance you already know what they will say. ("Go get a lawyer.") Now what are they being paid a salary for? They never get out of that plush chair and and the office to do anything. Where do they think an Indian will get money to hire a lawyer — many of us do well to get gasoline just to go up to that cool plush office.

I've been doing that myself for ten years now and I am no more close to a solution than I was ten years ago.

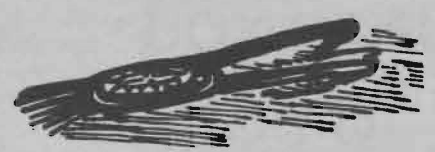
"Chief" McIntosh commented that he took care of 40,000 Creek Indians when he was the "chief". He forgets that 40,000 Creeks also took care of him.

Emma Hatcher
Tulsa, Oklahoma

NOTES: Recently, the Great Hawaiian Jubilee was held, and each of Hawaii's ethnic groups held cultural displays. The Hawaii Council of Indian Nations erected several tepees — one Crow, and did traditional dances.

The spirits of Hawaii must have been pleased at the sounds of their brothers from the East, for the night became alive and magic as the stomp dance wound through the crowd, picking up everyone they passed. Maybe soon this magic will spread throughout the country and bring life to replace the death that has been built on American soil by a bankrupt European culture. Only Native Americans can teach how to love this land, for it is theirs.

Howie Anderson
Honolulu, Hawaii



BROTHERS: I've been a regular reader of your paper for two years now and am just now getting around to telling you what a great job I think you've been doing. I don't think there's any question but that you are putting out the best "Indian Movement" paper of its kind, both in terms of quality and scope of issues treated and circulation.

In addition to the invaluable service of collecting and digesting already published material of interest and importance to Indian people, your editorial analysis and commentary shows a perceptive grasp of the realities of the news you report and a militant perspective that is much needed in our society of compromise.

Don't ever let the discouragement and disillusionment inimical to your journalistic role get to you. NOTES is really needed.

Alan Parker, Editor
American Indian Culture Center Journal
University of California
Los Angeles

REGARDING THESE LETTERS:

We include in these columns compliments we have received from readers, not because we want to pat ourselves on the back, but because so many people from all over the land make the paper possible — and should hear the compliments resulting from their efforts.

NOTES: I was at the citation of Commissioner Louis Bruce by the Boy Scouts of America when it happened. I said hello to him from all of you, and he said to "keep the faith always." Quote.

Chester Cooley
New Jersey

(We too are glad that Mr. Bruce, who is of Mohawk Heritage and was raised at Akwesasne, was honored by the Boy Scouts. We hope he, too, "keeps the faith." — The Editors)

BROTHERS AND SISTERS: Recently those "Koshare Dancers" came into our area. I wrote a letter to the editor of the Lebanon *Daily News* to protest to the parties responsible. The Koshare Dancers have offended Indian peoples everywhere with their performances. We resent them very much.

Suppose a group of Indian people would appear doing "authentic colorful" white-man religious rites. Say they would impersonate the Pope. I wonder what the reaction would be.

Indian dances were never meant for show. They most all are part of the Indians' religion. You don't see palefaces going around impersonating blacks, do you? So how about the American Indian. It's time the Indian is looked upon as a human being and not as a carnival character or artifact.

Pat Rolling Cloud,
Headman, Turtle Clan, Eastern Shawnees
Campbelltown, Pa.

NOTES: I'm thankful for your newspaper — it has been a great help to us. We are fifteen members of the newly-formed Red Wings Indian Club. We meet on Wednesdays from 7 to 9 p.m., and we encourage any groups or people to attend our meetings just as long as we know about two weeks ahead of time to get clearance for our guests. We want to study different cultures, and listen to helpful groups.

Ronald Stokes, Chairman
RedWings Indian Club
Safford Prison Camp
Safford, Arizona 85546

NOTES: Your friendship is a beautiful reward for me. The book you sent has brought me enjoyment and most of all, knowledge of our long-lost ancestors. I am now able to bring alive in my mind a beauty of a people who were my originators.

Vic Johns 125985
Washington State Penitentiary
Walla Walla, Washington 99362

PEACE — to my Indian brothers and sisters. We are a young nation, a tree, green and fertile, growing, learning, giving.

Nadja
Black Mescalero Apache

Also, except where specific information is required, we do not reply in this column to the points raised. We leave it to you, the readers, to write in your own replies.

And if you have something in your mind and in your heart to say — do write. Now.

NOTES: You people are a light to us who are surrounded with white-owned everything. Couldn't even buy a Pepsi in a grocery store 'cause we didn't have shoes on.

Please print something about Indian suicides. So sad, those who die that way are still left with a lot of work to do, and no body to do it with.

Unity is where it's at.

Susan Mildren
Lodge Grass, Montana

NOTES: From reading your paper, I observe that you people have a lot of concern for your people, including the prisoners who are incarcerated. By contributing what you can for us, you give us help.

The books, records, and newspaper means a lot to us in here. This shows that there are people who care for us out there and have some concern for us. We hope this paper will never be stopped from being published.

Pete Johnson, Corresponding Secretary
Brotherhood of American Indians
Federal Penitentiary
Steilacoom, Washington

FRIENDS: I was deeply impressed with your paper. I am involved in some archeological work in Etowah (Georgia) and now feel very ambiguous about it. I don't know whether it is pride or shame.

Boyd Whitfield
Dalton, Georgia

RARIHOKWATS & FRIENDS: Here is a postcard depicting 2 mummified bodies. i went in and laid a 2 hour bitch on to th museum director suggesting amung othr things, that they get th state to fork ovr th bred to reinter them. dr. jennings, th head of th museum said they wer nevr interred, but his own rap sheet on th display used th word "buried". wel i wound up compromising and feel as tho i sort of sold out, all they did was rework th rap, trying to rouse a bit of reverence in th viewers by saying that th litle glass niche was ther final resting place, and again sanctimoniously saying that th remains wer betr off in th museum than in th shallow cave where they wer found, ie vandalism of i suppose a less enlightened nature? bs.

charlespotts, editor
litmus, th poetry paper
15 so. 3rd east †2
slc, ut 84111

NOTES: We have a club in here by the name of the "United Native Club" and we are in the process of establishing a halfway house for Native Indian inmates, but so far we haven't been able to come up with any kind of money but we're not going to give up. We keep trying and one of these days I'm sure we'll pull through.

Leo McCallum 5283
POBox 2500
Abbotsford, British Columbia

SISTERS AND BROTHERS: Our group at the Stoney Mountain Penitentiary petitions your support in helping us locate such items as posters, Indian newsletters, and books dealing with Indian dancing and costume designs. However, I might mention that we are without funds, and so must rely on the generosity of the people.

Mervin Whitford
Indian & Métis Brotherhood Organization
Box 101
Stoney Mountain, Manitoba R0C 3A0

NOTES: Those books you sent us are sure nice and I really enjoy them. We are starting a little Indian library. We have about 25 books now on Indian history, poetry, arts and crafts.

So could you please print in NOTES that us Brothers in prison wish to thank everybody who helps make it possible for you to send us a book. We are looking forward to getting more, but do not want to cut out other needy Brothers and Sisters who also would like to receive books and can not afford to pay.

Ismala Sunkaku (Don Rex Lane)
California Medical Facility B-13370
Lister Unit W-361
POBox 2000
Vacaville, California 95688

NOTES: In the late winter issue, a letter from Jack Hoyt was printed. I, being of an admixture of Indian, white, and possibly black heritage, feel I must take issue with his statements that the American Indian should not accept the Black Peoples of America as "brothers" nor give or join in recognizing the many problems they are having.

Did not, before the coming of the white man (and "his" so-called Christian religion) the native of Africa and the native of the Americas have "like cultures" and standards of living which gave each people the nearest to a perfect balance of nature?

Do not many of the Black Americans here in this country have "Indian blood" in them?

Did not, in the past, many black, ex-slaves take to wife Indian women, who bore their children, and took up arms to fight alongside their Indian brothers whenever necessary?

The American Indian should give freely of kinship to those Black Americans who desire such kinship.

Charles Terry 60206
Auburn State Prison
Auburn, New York 13022

LETTERS

NOTES: On a Tulsa radio station, there is a commercial that I quote: "Ugh, you need 'em tires." This may not sound much, but this is demeaning to the American Indian. Too many people in the country think of Indians as "savages doing war dances" and having two-word vocabularies: "How" and "Ugh".

They keep alive false myths which young people who may never meet an Indian in his entire life are particularly vulnerable to. Even names like "chief" and "squaw" are degrading.

Something must be done and it will.

Robert Wilson
Bartlesville, Oklahoma

NOTES: I am a (white) junior high school teacher and it is ironic that my first information about your publication came from a white student.

I keep hopefully attending state and/or federally-funded workshops on "Indian Education" and you've never been mentioned.

My problems, questions, and hopes for my Navajo students never seem to fit into the well-planned but superficial workshops.

NOTES is a tremendous delight.

Nora Mitcham
Albuquerque, New Mexico

(People can help spread the word to teachers by having lists sent to us of every school library, every social science teacher in your community. We will add them to the mailing list and the rest will be up to them.

(Classroom bundles are available for use also — a prepaid subscription of $2 per student per year — about 25 cents an issue — is available. Teachers of Indians and other educators should consider using NOTES as a regular resource. Many basic adult education classes are now using the paper, too.
— The Editors)

NOTES: I cannot overemphasize the importance of rejecting non-Indians in Indian roles, in the entertainment spectrum.

Non-Indians, be they saints or devils in private life, fail to capture the Indian soul. Goodness knows, some do try, but how they fail. To date, I've approved of just four performances:

1. *Tom Nardini* — Cat Ballou, Harpy
2. *Robert Blake* — Tell Them Willie Boy is Here, In Cold Blood
3. *Pete Duel* — Marcus Welby *TV segment*
4. *Jeff Chandler* — Broken Arrow

Non-Indian ignorance will continue to be perpetuated unless we speak up by 1) letters to the editor, 2) letters to TV and movie critics, 3) letters to movie and TV producers, 4) other influential voices, 5) formation of an activist body.

Alvin Manook
Huntington Park, California

NOTES: Having just been given clearance to sponsor the NIYC Indian Culture Group at the Federal Reformatory here in Oklahoma at El Reno, I am now asking help from any other group or any individual who may be attempting to work for and with the inmates at other institutions throughout the country.

What I would like to find out is what others are doing and have done — also their plans for future activities. I will share with you what we've planned.

We are discovering that many people who are in positions to help those who happen to be imprisoned have not yet thought about doing anything about it. I am hopeful that this will soon change.

What I would like to do now is to make a plea for people on the outside to not forget about those on the inside — whether they be red, black, or brown. "They" have walled in the Indians' bodies, "they" have yet to wall in their minds.

LaVonna Weller
207 Wadsack Drive, Apt. E
Norman, Oklahoma 73069

P.S. Speaking as the only full-time, full-blooded Indian counselor here at University of Oklahoma, let it be known that the "Little Red" mascot issue is NOT DEAD!!

(We are glad to send NOTES to any prisoner any where. Just send us the complete address. We are also glad to send bundles of the paper to Indian culture groups in prisons — let us know how many to send, or names of all group members, preferably.

(We will match contributions for books to prisoners with an equal amount — remember the ones behind the walls when you order books or renew your subscription.

(And last of all — seek out the nearest prison, mental hospital, or juvenile institution. Find out if there is even one Indian there — and then keep in close touch, doing whatever you can to help. — The Editors)

NOTES: We of the Confederated Indian Tribes Organization at the Washington State Prison thank you for printing our letter requesting assistance. We have had some encouraging results.

Last summer, we held the first PowWow ever to be held within the confines of this penitentiary. Three large teepees were erected in the Big Yard inside the walls, a band stand and the speakers' podium were set up, and canopied seating areas were prepared. Four hundred and fifty Indians from all over three states and Canada arrived to observe and participate. Social and war dances were performed, songs were sung, and rousing and informative speeches were delivered by representatives of many tribes. Our Indian Art Show was a success. The C.I.T. Four, a rock band, all Indian, entertained. Finally, the entire crowd of Indian residents and guests enjoyed a big dinner of red salmon, pemmican, and other delicacies. The entire program was paid for by donations from our group, from other members of the prison population, and the participants. The event is an annual affair.

In addition to our PowWow, our Arts and Crafts activities, and learning of Indian dance and song, we want to set up an Education Program designed specially for American Indians. We desperately need help in setting up such programs. We ask you for advice and any other assistance you may deem appropriate. Should any organization determine that ours is a worthwhile cause, please contact me, or our warden, B.J. Rhay. A visitation can be arranged.

B.J. Rhay, warden, is a reasonable man whose procedural innovations and penological firsts in the area of progressive rehabilitation are gaining national recognition. He is behind our group wholeheartedly. We are mainly self-sufficient, costing the institution nothing, because we create no hassles with our meetings or activities.

I hope that we will hear from many more people who are interested in the problems of men and women in prisons all over the U.S.A. There has to be a better way. The old system hasn't worked, so to protect ourselves, those who follow, and society, we must find a better way. Time isn't the answer.

Michael O. Finnegan 216855
Confederated Indian Tribes
POBox 520
Walla Walla, Washington 99362

NOTES: I don't know what tribe I belong to. I wish I did. I do wish I had a people. I'm one of the many who could never prove anything. Probably my only hope is for some tribe to legally adopt me and others like me, which is too much to be expected.

Some Indians must have small incomes, pensions, etc. Why don't they try to contact each other and then join, pool their money and buy land where they and their families can all live together on the land as the Great Spirit intended.

Write to me about this.

Paul Doerr
Box 1444
Vallejo, California 94590

NOTES: I am completely overwhelmed by the tremendous amount of information included in your publication, and also the evidence of long hours of work that obviously go into its preparation.

Speaking as a Jew, a woman artist, but mainly as a concerned human being, I am well aware of man's insane efforts to oppress individuals and groups of peoples and cultures whose ideals and values are different from their own, but as I'm sure you're aware, there are those of us who are doing everything they can to further your efforts and the efforts of all people to live in harmony with each other and nature.

Marsha Hilvitz
Pueblo, Colorado

NOTES: The Chinese delegation has just visited North America. As good hosts, we have shown them the history of our country, through our industries, cities, and the blending of our European cultures.

They saw so much, yet we showed them so little! Isn't it sad that they were introduced to such a shallow history, a mere 500 years? This country did not suddenly evolve in 1492. Great things happened here before Columbus. Many important leaders and millions of beautiful people lived for thousands of years on this continent. Yet when our welcome was extended to the Chinese, it came in a foreign language, commonly used here for less than four centuries.

The Chinese gave us thousands of years of history with the view of the Great Wall. But did we introduce them to our pre-colonial history??? After spending two weeks on this continent, did they hear about even one Native American? How much history and culture the Chinese missed!

As an American citizen, I'm embarrassed. If I were an American Indian, I'd probably be insulted.

Mrs. Allan Gabriel
Ferndale, Michigan

NOTES: They may say, "better late than never," but for your last issue, I say, "late, but never better!"

Roger Whitmore
Lima, Ohio

... NOW THAT YOU'VE READ

THE PAPER, IT'S UP TO YOU

TO DECIDE WHAT TO DO.

1. ABOUT WHAT YOU'VE READ

2. ABOUT HOW YOU CAN HELP TO KEEP THIS PAPER STRONG AND GROWING.

See page 43 for details.

From the people at

AKWESASNE NOTES

MOHAWK NATION

VIA ROOSEVELTOWN, N. Y. 13683

NOTES: As in all times past, they come. They come and say, "Father, I would learn ... your medicine so I can take it back to my people."

We ask, "Why do you want our medicine? Do you seek medicine for the Spirit, or medicine for the physical?"

They say, "Both" and "To help myself."

"Why?" we ask, "do you want to help yourself? Why not help Earth Mother, the Great Spirit, and your brothers?"

And we learn, not so much from the words of their mouths as from the words of their works that this again is only the greed and avarice of the whiteman's philosophy, hidden in this last generation, as in all others, behind pious appearance and seemingly gentle manners!

And as in all our generations, we give freely, that which it took us thousands of years to learn. We tell them of the iron ears that it is of the Great Spirit! But they steal even from the Great Spirit, adding nothing, taking even our hours, our time, as they take our country, our love, our respect. They take this back to form a way of making money.

The Great Spirit, Earth Mother, will no longer tolerate this corruption.

Thunder
Thunder Mountain, Nevada

BROTHERS: In your last issue a letter from a service man appeared, protesting the position of the Military toward our customs and traditions. I, too, am a serviceman, and although I share his feelings, let me give some advice:

We who are in the service should carry our heads high, for we are representing every Indian throughout the Western Hemisphere. We will meet many people and travel many lands, always being examined and evaluated. Let us, therefore, be true ambassadors of Brotherhood. Do not give cause for anyone or any land to look down upon us. Let them admire our courage and dedication to our people.

An end to the injustices of the White Society may not be within our lifetimes, but only you and I can make any progress, each of us doing something, uniting to bring a smile and not a frown. Let us achieve peace and happiness through understanding.

Francis D. Jock
Doylestown, Pa.

NOTES: Wow! I just received your newsletter for the first time, and am terribly impressed with it from beginning to end. I've recommended it to several churches and many fellow clergy.

Rev. Robert W. Keeling
Congregational Church
Monroe, Connecticut

NOTES: There is something on every page that has spoken to me, and the paper is one of the most forceful yet simple pieces of political communication that I ever read.

Peggy Farber
Clinton, N.Y. 13323

NOTES: Everytime I get the paper it puts me in a state of happiness that grows when I read about the work all of you are doing.

Most people here in Denmark don't believe me when I tell them that the Indians are going to come back and are already on their way, creating a new nation that (in contrast to white society) is true and at peace within itself.

Henrik Ottesen
Copenhagen, Denmark

NOTES: We are having a powwow and would like to invite native people to come up to help with the event. If you can help on this event, or in other ways, we could really use this support.

The powwow will be July 29th at 6:30 p.m. Arrangements have to be made ahead of time. Write Mr. Angel Aragon, sponsor, for permission.

Steve Vasquez
Broken Bow Indian Culture Group
POBox 107
Tehachapi, California

INDIANS: Please don't allow yourselves to become "Americanized". It really isn't worth it. Indians are too good to become mechanized and industrialized. In my opinion, any Indian who goes into the white man's world is lowering himself. Of course, he acquires material goods, but he is compelled, most of the time, forced, to put his heritage, religion and languages into the back of his mind.

Weary Willy the Gypsy
Sharon, Massachusetts

NOTES: If there is going to be some sort of relationship between the Indians and the whites, let it be an aware friendship where each is aware of the other's sorrow and happiness.

If you are white and know there is a problem, please help your white brothers. Help them to some day see not only Indians but all people as brothers and sisters. Help them to realize their own soul and beauty.

There has to be a change. We have to open our eyes and our hearts a lot more. We have to kill this evil snake called prejudice. Maybe some day the sun will truly shine again.

Jim Marshall
Eagle Butte, South Dakota

NOTES: The Ogchidog Culture Class of the State Reformatory here shared different aspects of our culture with a group of secondary education teachers from various parts of the state of Minnesota on June 27.

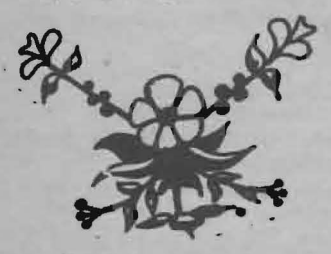
Needless to say, it is a sad state of affairs that exists when educational systems still insist that Columbus discovered America — our entire program for the day was designed with this thought foremost in mind.

We are impressed with your paper. You have placed the subject of Anishinabe Culture in a more clear perspective. More importantly, you have helped us realize the true value and nature of Native Americans.

Alex Wakeman B27584
Box B
St. Cloud, Minnesota

NOTES: You are essential in keeping the Indian Community informed of what is happening in our world.

Tony Laughing, Asst. Exec. Director
Cleveland American Indian Center
2600 Church Ave.
Cleveland, Ohio 44113



NOTES: I am an Indian incarcerated at the State Penitentiary at Walla Walla, Washington. I was recently reading some back issues of NOTES which called for ex-prisoners interested in forming a National Indian Prison Group to help Indian inmates. I am writing to find out what, if anything, has developed toward the formation of such an organization.

Being an inmate of a prison, I can see the advantages of such an organization. It would aid the groups inside, aid Indians who are released from prisons, and help organize people in the areas the prisons are located to participate in prison affairs. This would be a step toward the goal of keeping all Indian people out of prisons and free where they belong.

Thank you for the NOTES, the finest paper in the land. May we both grow strong in the ways of the Creator.

Randy Scott 621807
POBox 520
Walla Walla, Washington

(We are still waiting for a capable ex-inmate to take on this much-needed task — in both the U.S. and Canada. NOTES can help by providing work space, advice, office resources, some travel opportunities, publishing, and a base for developing an independent organization. Randy Scott is interested and we invite other interested ex-inmates to inquire. The Editors.)

NOTES: I'm English, Welsh, and Sioux. Last year, I went to see "Soldier Blue" with some friends of mine who were "white". I had been reading the NOTES, and little by little, I found another part of me growing — a "redness" that was throbbing inside of me.

When I saw "Soldier Blue" which was about the massacre of Indians at Wounded Knee, I was filled with emotions of anger at the whites because of what they did to the Sioux, and guilt because I am part white. I swore I'd never read the NOTES again because I was so filled with frustration and confusion. I decided to forget I was part Indian.

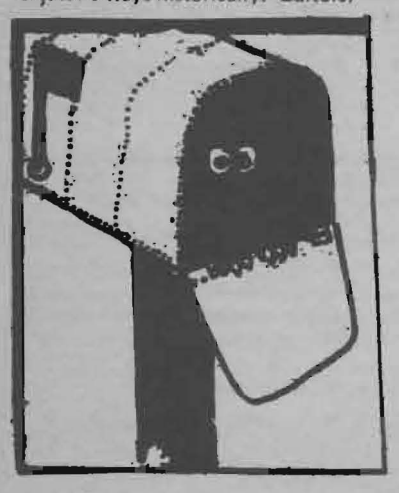
The NOTES are pro-red and anti-white, but what do you say to the mixed bloods? We can neither be completely on one side or on the other — we're grounded at the division line.

But once you're awakened to something, it's hard to ignore. For I while I could deny the Indian in myself to me and to others, but there was really no way to lie to myself, and no reason why I should.

Now I feel I must learn more and understand more so that I can help keep a part of me from becoming extinct. Can you help set up a correspondence with a Sioux?

Sally Boutcher
120 Lincoln Ave.
Sayville, N.Y. 11782

(We don't think of ourselves as pro-Indian and anti-white. We do think of NOTES as being all for the ways of the Creation, and against those who destroy and deny Life. It just seems to happen that Native Peoples tend to come along harmonious with the Creator's ways historically. Editors)



NOTES: I am a Puerto Rican (Borinqueno) who because of economic reasons (colonialism and imperialism) was forced to leave my island and come to New York when I was one. At sixteen, I quit school and tried to live the best way I could, but because of this bizarre system of racism and exploitation — in my confusion and misconception of reality — I started living a life of drugs and crime.

Since my incarceration, I have been trying to re-educate myself, and I've aquired some awareness. I've read some articles in AKWESASNE NOTES. I've seen some similarity to your struggle and that of the Taino Indians in Boriquene (Puerto Rico).

Raul Quintana
Great Meadows Correctional Facility
Comstock, New York

BROTHERS AND SISTERS: It was truly a pleasure and inspiring experience to visit with you and share in your very together productive scene. You have a real working example of how well a communal effort can function for the benefit of all involved, and all those you touch through your NOTES, work, and travels. It is hard to believe that anyone, Native American or otherwise, who would read your NOTES, visit you and see how you work and live in such complete harmony and cooperation, could not believe that there is much to be proud of for your people.

Bob Hamburg
Willow, New York

DEAR SIRS: Please take my name off your mailing list.

We can't see where your paper is doing anything constructive to help our people. Your attacks on the Christian faith aren't helping anyone. Jesus Christ is *not* a myth. He is indeed the Savior of the World. That includes every race. Without Him we are all lost.

Mrs. Joe Dudley
Mt. Pleasant, Michigan 48858

NOTES: Your letter by Vine Deloria was to the point. Christ never told His followers how to take over countries in a Christian way. Most likely He never expected anyone to take over countries in His name. The Christian brother has made his most dangerous mistake in assuming that his is the most valid religion for all times for all worlds for all mankind.

Christ taught the one true religion, yes, the religion of one God, Allah, Jehovah, Great Spirit, the Tao.

Cathy Brady
Potsdam, New York

NOTES: It hasn't been quite a year since I have been receiving NOTES, but I've managed to change quite a few of my husband's and my own ideas and stereotypes.

I can see people coming together, sharing, and using the NOTES to get to a common goal. And that's beautiful.

Mary Zalay
Newtonville, Massachusetts

NOTES: I see that 3,361 Indians live in Philadelphia. If those 3,361 would just send their name to me, they can get some of the things they have coming from the commonwealth of Pennsylvania. We have been looking for you all, but could not find you.

Jimmy Little Turtle
4225 Concord St.
Harrisburg, Pa. 17109

NOTES: Your last issue contains an article about harassment against your paper to stir up racial hate.

You do not state whether the allegations against you of recruiting black people from all over the states to join the Mohawks is true or false.

You are misleading your readers when you do or do not deny the statement. Would you do so in a future issue?

Name Withheld by request

(No. The ridiculousness of the charge carries its own answer. It is in the same category as the "Have you stopped beating your wife?" question. It's strange that the genocide and oppression that Indians have faced have come from white peoples, and blacks as a people have never hurt Indians. Yet Indians have been taught to blindly accept white prejudice against blacks, and to fear them.

We felt that an anxious denial, saying we were not recruiting blacks only confirmed the prejudice.

The fact is that we're not recruiting anybody. But if you want us to deny that we are recruiting blacks, you'll have to answer that question yourself. — The Editors)

NOTES: This is a reaction on the letters to Russ Means about his Chief Wahoo suit (Late Winter issue.(

To that 60-year-old grandmother in California, who are you to say that the Black people will never be able to gain respect. From the way it sounds, granny, you don't have respect for anyone unless he is of the white race!

There may not be any ball team named after Black People, but look at the team members!

Cherokee, Black and Proud
Paxton, Massachusetts

NOTES: Keep the paper coming out. I'm convinced that it is the greatest force for traditionalism in the Indian World today — and the greatest bulwark of Indian Life and culture is Traditionalism.

May the Great Creator guide your efforts!

Charley Colcord
New York, New York

NOTES: My name is Nancy (Abel) Eddy. My grandmother's name was Nancy F. Brooks and Abel when she married. Her mother was Rose Landridge, and Brooks when she married. Her mother was Indian, and I long to know the tribe or people for sure.

Rose Landridge lived in Almont, Michigan, and her mother was born in Canada. In 1894, she lived in Michigan. Her name was Mary, and her husband was Hehry Landridge who was born in England. She had 14 children.

The information I have is that she is called Mary Farrington Landridge. Can you put this in the paper and ask if someone of the Chippewa or Canadian tribes can find some memory somewhere. She was a great lady and I know she isn't dead, but just in the Spirit World now. I would have loved to meet her and see her black hair which fell down to her feet when down.

Nancy Eddy
66 N. Linden Drive
Orlando, Florida 32807

NOTES: I have always been aware of the hypocrisy and injustice practised by Whites (I am White) against Indians (and others, I might add) but after reading Bury My Heart At Wounded Knee *by Dee Brown with its heartbreaking detailed revelations, I have become incensed.*

I am happy to discover that there is a strong voice making such a determined effort to right so many wrongs — your publication should be spread over the land. It is a lamentable continuation of Dee Brown's earlier revelations.

Surely in 1972 we should be further along in bettering human relations than we are.

Margery Myerson
Nanuet, New York

NOTES: *The Ballad of Crowfoot* film which we got from you is truly wonderful and has contributed much to bringing back identity to the people in our area. We are located in the slum area of Detroit, and that is where the largest Native American population is here.

In the individual native's struggle to survive in this area, as in any large area, it is very sad to see our brothers lose touch with the fact of who they are.

In being able to obtain the film and present it to our people, we feel we have begun some change. We were requested by a few brothers not to show the film because of its "radical" and "irrelevant" content, but many more of our people than just these few felt the *Ballad of Crowfoot* was right on.

Carleen Pedrotti
Associated Indians of Detroit

NOTES: I had a dream last night that Teddyuscung had risen up in 1756 and allied all the tribes and even the Crees in resistance to the whites in Pennsylvania, that the Pilgrims had been forced south to South America, that Columbus hadn't ever reached this land, that the United States of America was a Tropic of Capricorn province, that the Indians were in the Far East, and the Native Americans lived in everlasting peace among their everlasting wildlife.

But I found a copy of AKWESASNE NOTES and I now know what was what . . . wha?

L. Willison
Olympia, Washington

NOTES: I am white. I recently went to a powwow where I got a copy of your paper. I would like to make some comments: firstly, the statue at the Museum of Natural History is obviously condescendingly racist. But in the early 1900s, he still made a dam good president, in my opinion.

The "Chief Wahoo" situation is rather complex. The figure is most definitely in bad taste. But the idea of high school, college, and professional athletic teams being named Indians or even "Redskins" is not racist. It is quite fitting. The main idea behind football and sports is endurance and courage.

Edward Rosen
Brooklyn, N.Y.

NOTES: At a recent meeting of archeologists and other individuals interested in the study of Nevada archeology, several items in recent issues of your paper were discussed. Archeologists in Nevada share your concern to protect the archeological heritage of American Indians from crude commercial exploitation, destruction by vandalism, and the urbanization of large areas.

I look forward to further dialogue — in the pages of your paper and elsewhere — on this important matter.

Mary Rusco, Director
Nevada Archeological Survey
Reno, Nevada

PEOPLE: What can you do to help with this problem? I am Indian, halfblood, descendant of Mary Kingfisher and Nancy Ward and Bird Wing Asty and Edward Eular Martin.

I say this as a CHEROKEE who is tired of continued genocide and thinning of the blood of my people by every ignorant white man who has nothing to be proud of.

I am tired of people coming to me after a public address or a meeting and saying, "I have a little Cherokee in me too!" If we could document these — and I wouldn't claim kinship with any of them — the Cherokee Nation would be greater than the British Empire in numbers!.

How cruel they are. I must go from them to face my own people, and to hear them chuckle when I say, "I am a Cherokee." Being Cherokee is not funny — it is wonderful, it is not common. It is exquisitely rare in the West. And for those who truly are a hundredth or so, the kindest thing they can do for that far-off ancestor is to stop adulterating a great race by making it a public joke! It is an insult to my ancestors: it is an insult to my mother: it is an insult to my Nation: it is an insult to me: it is an insult to every Indian that lives.

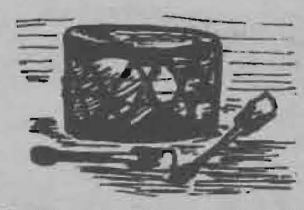
It is time that white america knew that claiming kinship with Indians will not excuse them from the burden of their guilt for what has passed, and especially for what continues to this minute.

Virginia Card
Sacramento, California

NOTES: A friend recycled your paper our way and to describe how beautiful it is would be hard, but we believe you people are getting people on the road back to sanity.

I am interested in getting in touch with my Cherokee Clan and would appreciate some help. I'm a member of the Henry Chambers relations of Claremore, Oklahoma. I wish to teach our daughter Cherokee & customs. Don't want her brain whitewashed in American schools.

Susan Mildren
c/o Walter Miller, Jr.
Lodge Grass, Montana 59050



NOTES: We are hopeful about our struggle, as you are about yours. And we feel that in the end the struggle will be the same.

In return for receiving AKWESASNE NOTES, we would like to send you our paper, El Malcriado. *Your fine paper helps us to stay in touch with another vital part of the struggle. Viva la causa,*

Lynn Anderson
United Farm Workers, AFL-CIO
Washington, D.C.

BROTHERS AND SISTERS: The Brothers here at Petersburg Federal Reformatory thank you for all letters of support. The People will be heard.

I have been accused of misleading you by the acting warden, for he says I have led you to believe there were a large number of brothers here. If I have done this thing, I wish to apologize. There are 8 brothers here. I leave the question up to you. Should 8 people be denied the knowledge of their ancestors because their number is too small? The Puerto Rican brothers have a class and are only seven more than us.

The letters of support have started taking effect. We need your support if our dream is to come true. Do not turn aside now because there are only eight of us.

Tommy Lonewolf, also known as
Arthur Barefoot, Jr.
Petersburg, Virginia

(Readers who want to support this need should write Mr. Bruce Grant, acting warden, Box 1000, Petersburg, Virginia, and also Norman Carlson, Bureau of Prisons, Washington, D.C., asking when the Indian Culture class is to begin. Virginia area Indians who can offer sponsorship, support, instruction, etc., should also write. — Editors)

NOTES: A special note to my Cree People, and to all my brothers. I am proud. The evil ways of the white man were with me. The ways of the Great Spirit have broken the bondage. It has made me proud of my heritage and all my people!

John North Wind
Washington Correctional Center
Shelton, Washington

FRIENDS: I appreciate your kindness and want to thank you for sending me the paper to give me a chance to educate myself to the struggles of the Indian.

Much power to the power of the Indian peoples. I see wisdom in your history and love in your culture. In struggle and bondage,

Bill Chess
Washington State Reformatory
Monroe, Washington

ORIGINAL AMERICAN BLUES

INDIAN in the dirty street
of the dirty part
of this dirty town
INDIAN

there he stands on the corner
expendable, unadjusted
with a police record
not belonging
going no place very fast
frayed blue jeans
maybe on welfare
wants to cut out
go home where there's nothing
but at least — it's his own nothing

he likes the sky
oh, yes, he still likes the sky
and the wind in his hair . . .
likes to borrow from his sister
let his cousin wear his one good shirt
and maybe he won't ask it back
unproductive
non-competitive
. . . his cousin gets a coat
and he feels great because his cousin
now has a good coat

never heard of Protestant ethics
and if he has he still likes his own better
. . . . his great-grandfather
coming straight from the stone age
never had a watch
never knew about hell
until some missionary told him
when they fed the converted savages
the bean-slop
and the fatback
and the love of Jesus

three thousand years of technology
somebody else's brain productions:
a white face on the wall to pray to
don't listen to Momma and Poppa!
try HARD to be like us
and God'll love you
in spite of the fact
that you were born red-skinned
don't talk the way Momma and Poppa talk
at home — they don't know any better
you do — we taught you
make love only in the one position
that won't make Jesus mad at you
and don't suck peyote
don't suck anything
like your school
go to the prom
be grateful
speak ENGLISH
love Jesus
HATE YOUR OWN GUTS!!!

use birth control
don't be promiscuous
don't have babies unless you're married
don't let your inferiority
get the better of you
and tempt you to drink . . .
it's hard, we know
but if you pray
God will help you
to overcome your innate defects
. . . your way of fun's the wrong way
cut your hair if you're a man . . .
now that we told you about sin, don't sin!
be a farmer
make this ground yield
full of rocks and all
save!
don't squander
don't wear the old War Charm
wear the Scapular Medal
let your cousin buy his own shirt
thou shalt not kill
but thou shalt be drafted
because you're a citizen
don't worry
we'll tell you
when to kill and whom

be colorful
be culturally enriching
to our school children
. . . be anything but yourself

four generations of that and now
he's alone on that corner
cold street, traffic rushing by . . .
home, home, home
he wants to go home
maybe somebody'll give him a ride soon

he goes some place to look at television
and watches an Italian
play a Navaho Indian
but it doesn't matter
nobody knows the difference
nobody, unless they lived
around a reservation . . .
and then they see you drift back from town
broke and silent — fresh out of jail
from a marijuana bust
and somebody says, "That's an Indian for you!
How come I with my Polish parents made it
and he can't?" . . .
and you stand alone
and the wind
hits you in the face
and you're lucky it's the wind
and not a deputy sheriff
and you burn angry
drunk
stoned
at the fringe of living

you run your old borrowed car
off the road
and somebody comes and says,

"SEE — THAT WAS AN INDIAN FOR YOU."

— Corey McQueen

(from her book of poems, *American Indian Blues*, published and copyright by Rannick Playwrights Co., Inc., N.Y., 1971)

BLAZE ME A TRAIL

You came
white man
into our time
a curious few
and then
a caribou herd
hungry
we your primitives
and we laughed
never thinking you would stay.

You explored
white man
all our places
Wee-nusk
Kin-co-sa-o see-pee
Min-is-ti-koos-ka-we-sa-ka-ha-kun
you found them all
and when we fled
you followed
even to our secret wintering
places
we were silent
never thinking you would stay.

You taught much
white man
to hunt on a full belly
when we never killed for profit
to hunger for more
when we had the content of
enough
to be jealous and to covet
when surviving was sharing
to wander cement confusions
when our paths led soft and
straight
but still we shared our meat
never thinking you would stay.

Our meat is gone
white man
what words have you for us
now
besides the blasphemies
our language
never needed
leave many signs
white man
mark well the strange trail
that we may follow
from the shadows
surely the sun
is big enough for all
if all are to stay.

— Robert Okimow
(Bear Hills Native Voice)

i am
black mesa
exploit me
bleed me
forget me
to let
me die

i am
alcatraz
trying to
regain myself
you fear me
you take me
& leave me
homeless

i am
wounded knee
all that is left me
a dance of spirit ways
you fear it more
than a thousand armies
& in the snowy
silence
cold & bitter
silence
i rest

i am
freedom
wounded & struggling
hounded then
forgotten
if only you
could truly
forget me
& leave me . . .
i am
freedom
& i care
what happens
to me

— Karoniaktatie

you
who grows tall like the corn
you are red as the pipestone
eyes of jet
eagle mind
one more indian like you
and i think the nation will stand higher
than it ever did before

you
who spoke to the six grandfathers
who taught again the meaning of the ghost shirt
indian young
indian old
one more wise man like you
and i think the nation will stand higher
than it ever did before

so last night i prayed
touched the eagle claw round my neck
i wait for your spirit to be born again
guide us Black Elk
son of Black Elk
one more indian like you
and the nation will stand higher
than it ever did before

— Leigh Johnson

LONELINESS

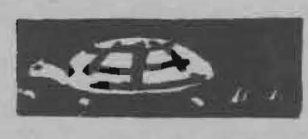
Loneliness is a strange
empty
sort of feeling,
somewhere near the
heart.

It's knowing that
your friends
are having fun
somewhere
and have left you
out.

Loneliness is watching
a hawk or eagle
circling high up
in the sky,
near the Heart Mountains.

Like a meteor
wandering endless
thru space,
loneliness is lying
awake in a cell
one hundred and thirty
miles from
home.

— Bill Kakakaway
(from New Breed)



we came and chanted
and sang
and the dances we danced
were celebrations of the circle
the power within us;
surrounding us.
and our voices and movements
brought dawn, vague new light.
quietly we circled
held hands
shared, alone, one.

— Gary Lawless